

THE STUDENT WORLD

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THE STUDENT WORLD

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by the World's Student Christian Federation

Dr. W. A. VISSER 't HOOFT *Editor*

VOLUME XXVII

First Quarter, 1934

NUMBER 1

EDITORIAL

"Why a Federation Conference for 'Women only'?"

"Why a number of The Student World devoted exclusively to the woman student and her problems?"

"My friend, a university woman in her forties, threw these questions at me with frowning eyebrows. I begin to feel that if we don't start quickly a special men's conference and men's number, our 'equal footing' will be gravely endangered. (By the way, why did our men colleagues make no objection...?)

"Why," my woman friend goes on, "think of student problems in terms of sex? Why not take the student body as a whole? Are they not sitting on the same university benches, meeting on the same play-grounds? Are they not facing together the hard facts of life and, first of all, unemployment, uncertainty as to the future? Do they not tackle the same 'burning problems': communism, fascism, pacifism, and what more? At least men have ceased looking down on us, women students, as a species different from their own! — (Are you quite sure they have?)

"Women have suffered for centuries from the effects of a segregated life. At last we have got rid of our 'inferiority complex'! we have proved ourselves able to conquer the same diplomas, we drive our own car and build up our own life.

"Think for a minute of our Federation circles: country after country has moved towards joint committees, joint conferences; we are engaged in the same work; we no longer think in

terms of man and woman but in terms of the most able for a given task. Even in conservative Europe the Dutch Student Movement has been chaired for years by a medical woman student, chosen not because she was a woman nor in spite of her being a woman, but just because she was the most able chairman available: is not that the right course?

— (I agree!)

"In the U.S.A. the chairman of the Joint Student Council is chosen alternatively amongst the Y.W.C.A. or the Y.M.C.A. Student Division, and a girl in her twenties knows how to conduct a conference of hundreds of students with perfect ability and ease. Whoever has visited a Canadian camp cannot but be struck by the healthy and free relationship between boys and girls. If in certain countries the woman student still proves self-conscious, a self-consciousness which may express itself in the two opposite types of the 'aggressively self-assertive' or of the 'shy' girl who sits eagerly but silently through all discussions..., is it not because free intercourse is not yet fully accepted? Healthy out-of-door life, sport and mountain climbing have helped more towards normal relationships than all our talking about sexes...

"Let us stop 'talking' about it. Does it suppress facts? Have you not noticed the sudden swing of the pendulum in countries where women had occupied all kinds of positions since the war? We thought there was no coming back on rights granted once and for all! Is not already the question re-opened? Is not the most amazing thing about it that the women themselves accept the question to be re-opened? Have you found, even in non-fascist states, many girls taking an active part in the so-called 'women's movements'?

"The old pioneers of the women's movements thought in terms of women's rights, in terms of 'women' versus 'men'. This was their mistake. They had something of the old maiden's antagonistic complex towards the other sex! Today we are not antagonists but equals!

"Are you quite sure unemployment is not making now for a new kind of antagonism? The problem of the married woman keeping her employment, when so many men with a family to support and self-supporting women are out of work, is a real

one.... This is true of liberal careers as well as others: the access of women to all kinds of positions has meant a tremendous increase of unemployment for the men; and the young man of today knows it and resents it.

"But this is the economic side of the question. Let us go deeper. Did not the whole movement for the emancipation of women, which I believe to have been a necessary one, start on wrong premises? It was born in a time when everybody insisted on 'individual rights', when our whole democratic system was based on an abstract conception of 'equality'. Equal before the law? All right! We think with shame of certain 'laws of exception' applicable only to women. Let us fight those—! But what about the laws for the protection of women in labour? Shall we get rid of those too?¹ And behind this term of equality, do we not perceive a whole philosophy of life which starts from an abstract conception of men and a mechanical conception of society? Did nature make us all equal in gifts and possibilities? Was not St. Paul nearer to reality when he always thought of the community in terms of an organic body where each member needs the other? If the young generation shows itself sceptic as to our old parliamentary system, as to our whole political life, is it not because they are groping after a more organic conception of society which would prove truer to life? Does not this re-open the whole question of the woman's place in modern society?... Young people are no longer interested in an abstract conception of equality! What they want is fullness of life! The woman student of today has not given up playing her part in the life of the community; but she is not convinced (at least in Continental Europe I have not found one who is!) that she will greatly improve matters by having her name on the voting list. She is not interested... And yet, nowhere more than in the fascist states have I found her eager to play her part in the building up of a new order! She seeks for new, for more constructive ways congenial to what she believes to be her gifts and calling.

"You believe that because she enjoys full freedom in her studies and work, side by side with her fellow student, there is

¹ Note Dr. von Tiling's article on this subject.

no difference between them ? She is more conscious of being different than we were 20 years ago !

"We had to fight the fight and concentrate on our work; we were treading new ways and enjoyed the venture ! She is less fascinated by ' ideas ' than we were ! Going to the university seems natural to her ; she is just a girl of twenty, with an unknown future before her and a secret but quite conscious longing for a home of her own, for a life-companion. Her men friends aim at a successful career ; they have one dominant concern. She still feels entangled in family problems and responsibilities ; and how could she concentrate on a career she may leave to-morrow ? and in most cases she would not mind leaving, in my own country at least. I have not met many students who would not prefer marriage and home life, even if this should mean (it does not always) giving up their career ! Is not the woman student's main problem always, one of personal relationships ; to her parents, to her men friends... later to her children if a mother, to her pupils if a teacher, to her patients if a doctor ? Not abstract knowledge but this living relationship will always be the dominant interest of her life, even if she pleads to the contrary ! — and this is her strength and her weakness. Not a brilliant career but finding somebody for whom to live will mean her life's success and failure !

"Perhaps the problem is a more difficult one for the modern university woman, because the broader her outlook the more she will expect the process to be one of sharing, and to expand the whole of her intellectual and spiritual life. Because new values have entered her consciousness, because she has not yet entirely mastered them nor found the new ways of expression by which she may integrate these values in her life, the modern woman may seem more self-centred — let us say less ' selfless ' — than the woman of old. Is not this unavoidable in a time of tremendous change ? New creative forces have been freed. They have not always found at once the right channels ; in many cases the physical and psychic tension has been too great. But it has been on the whole a process of growth ; in such a process mistakes are unavoidable. More and more men and women will learn to think of each other in terms of mutual completion, not only in one realm but in all realms of life, in

art and thought, in the life of the city, in the life of the Church.

"As Christians we have to go still deeper. Being made 'man and woman' was no choice of our own. There is a higher purpose to be fulfilled, a calling which must be perceived and obeyed. We women are conscious of being 'co-workers with God' in the most secret of all mysteries of life, the making of the child's body and soul ; but this calling to create life is not confined to motherhood ; it should be thought of as the inward and lasting quality of the woman's soul. Her heart is the sanctuary from where the sources of life proceed. If she allows herself to be taken in the whirlwind of the modern world, she may gain the world and lose her soul and it would not mean her soul only, it would mean mankind's.

"New, God-given tasks may be imposed on her ; new ways of service may be opened ; if from God, the special callings of our day will be in keeping with this our higher and permanent calling.

"Let us take one example !

"Divergent views will be freely expressed in the following pages, as to the access of women to the ministry. But should this access be granted in a growing number of Protestant Churches, it would add but little to the life of the Church compared with the all-important and lasting fact that for twenty centuries innumerable women, silently, selflessly, have been the invisible but most real 'life-bearers' of Christ's Body on earth. Will not the highest grace bestowed on the woman minister of to-morrow still be her entering this invisible succession of the 'handmaiden of the Lord' who, generation after generation, have prepared the ways for His coming in innumerable men's souls ?... Not until she has grasped the secret of these lives will she be ready for opening new ways of service to the Church and to mankind ! And if after that she does, she will never do it out of a sense of 'equality' with the other sex... She will do it because called from God Himself to enter a new field of service.

"Each generation has to listen anew to God's voice ; it means searching of heart, it means readiness to suffer, it means waiting upon God.

"Will this Student World bring any solution to womanhood's problems? I am afraid not. We would think we have achieved something if we have succeeded in making our readers feel the questions raised are real questions, vital not for one sex but for both."

S. de D.

A Half Century of Progress: the Emergence of Women

THEODORA MACLAGAN

Of all the many changes which have appeared in the social order during the last fifty years, the emergence of women is the most outstanding. One might try to express this change in terms of statistics of increased numbers of women university graduates, lawyers or doctors; but its greatest importance consists in a change of attitude, in the general abandonment of the assumption that man must always be the leader and woman always the subordinate, and the acceptance of propositions which fifty years ago were still highly debatable. "Women's higher education", it has been stated, "was a scandal in 1833, a daring departure in 1880, a faint oddity in 1900, and a commonplace in 1933". Before the end of the nineteenth century women had shown in many intellectual and professional fields their power to acquit themselves no less creditably than men; but the fact was only grudgingly acknowledged. It was the war which gave the rank and file of women the opportunity to prove beyond all reasonable doubt that they were able to carry out tasks demanding not only physical endurance and courage but also a high degree of intelligence and judgment. The recognition of this truth went far to break down the resistance which prevailed in the great majority of countries to the claim of women to a political vote, and during the years from 1918 to 1920 an overwhelming number of victories were recorded for the cause of woman suffrage. If the feminine vote has not brought about either the immediate transformation of society, as some hoped, or its complete ruin, as others prophesied, it has set up a landmark from which there is no going back and it is a symbol of the emergence of women from the category of appendages, of being regarded merely as the daughter,

the wife, the sister of their male relations, to the status of individuals with responsibilities and rights of their own.

In so brief a survey it is impossible to avoid generalisations which are not equally applicable everywhere; but, speaking broadly, the activities of enfranchised women have not been directed to forming a political party of their own so much as to the promotion of legislation on questions in which they have a special interest. Such are the social services, the protection of children, the control of morals and hygiene, the improvement of the position of women regarding marriage and nationality. The women who have reached higher posts in the State are not many, but in more than one country they have served as ministers in home government and at least one woman has been appointed to represent her country as an ambassador. In almost every profession there are women practising with success.

Among the new opportunities which have come to women since the war has been the possibility of sharing in international affairs through the League of Nations. The principle of equal opportunity has been recognised in the Covenant which declares, that "All positions under or in connection with the League, including the Secretariat, shall be open equally to men and women"; but in practice there is need of watchfulness to see that it is carried out. Nevertheless, already the roll of women who have served the League in some capacity contains many memorable names. The posts of Librarian and of Head of the Social Section in the Secretariat have been held by women over long periods; a number of countries have sent women to meetings of the Assembly and the Annual Conference of the International Labour Organisation as delegates, substitute delegates or technical advisers, and they have served on more than one of the Committees of the Assembly, especially that dealing with social questions, including the Traffic in Women and the Protection of Children. Several of the permanent and temporary Advisory Commissions on similar subjects, as well as on Mandates, Health, Traffic in Opium, etc., include one or more women members. Women delegates from five countries have done good service at the Disarmament

Conference, not to mention the work of educating public opinion carried on by the Disarmament Committee of Women's International Organisations. Great insistence needs to be laid on the importance of giving to a larger number of women the opportunity for experience in national affairs which would fit them to take their due part in the international sphere. Only by slow steps is it possible to reach the much-desired stage, when it will no longer be necessary to press for the appointment of women as such, but for the unbiased choice of the best candidate, whether male or female, for a particular post.

If things have moved quickly in the western world during the last few years, the changes are as nothing compared to those that have taken place in the East. In Turkey the throwing off of the veil has brought a sudden widening of the scope of women's existence, and in an incredibly short time people have ceased to feel surprise at seeing girl students joining in the classes and the social life of the university as freely as in Paris or New York, and at hearing of women taking their place in the Municipal Council of Istanbul. But when we turn to the Far East, the picture is still more remarkable. Here, indeed, women are emerging, not only from the comparative retirement of home as in the West, but from the complete seclusion and subjection of *Purdah* in India, of the "Within-Ones" in China, of the Three Obediences in Japan, which summed up the whole duty of woman as obedience to her father when yet unmarried, to her husband when married, and to her son when widowed. Numbers of women are now established in the learned professions of law or medicine and are studying social problems and working for their reform. The report of the Simon Commission on India contains these words: "The woman's movement in India holds the key of progress, and the results, it may achieve, are incalculably great; it is not too much to say that India cannot reach the position, to which it aspires in the world, until its women play their due part as educated citizens." Some of the obstacles which women have had to surmount in the West do not exist in the East: for instance, women doctors have from the first had a special opportunity in

India, where so many women are precluded by the rules of their religion from seeking medical advice from a man.

Women both in India and China have taken a leading part in the struggle for unity and freedom and have shown themselves capable of enduring real hardships. Whereas men in India are still unable to adjust their communal differences, the All-India Women's Conference unanimously chose three delegates, one a Christian, one a Hindu and one a Moslem, to speak for India's women before the Committee on Indian reform in London. Again, there is an account of a Chinese girl less than twenty-five years old who was sent by the Chinese Government on a diplomatic mission to Tibet and not only accomplished alone the long and dangerous journey through country infested by bandits, but had such good success that it was said that she had done more to re-establish friendly relations between China and Tibet than any Chinese diplomat since the overthrow of the Manchu Empire.

In this rapid advance of Oriental women the influence of Christianity has had a larger share than is generally realised. "Missionary effort", writes a recent observer, "has helped to change the attitude of the East concerning women and the attitude of women towards themselves"; and missionary work is one of those spheres in which women have long held an honoured place. Yet the Christian Churches, in their official capacity, have often been slow to recognise the true value of women's contribution and to give them an equal place with men. Nevertheless, it is striking that in Germany a women's Christian organisation is responsible every year for holding training courses for pastors in the methods of work with young people, and that in England a woman mystic has conducted retreats for clergy of the Anglican Church.

It is impossible here to mention more than a very few scattered examples, but there is hardly a corner of the world in which women are not moving forward. Now that some of the essential positions have been won, women can afford to recognise without loss that some of the duties always considered as specially belonging to them — home making,

education, the bringing up of children — are still among the greatest they can fulfil. But they approach them now in a different spirit, a spirit not of subordination but of cooperation, and whether in this domain or in wider spheres, their aim is not only freedom but freedom to serve.

Is there a Woman's Problem?

HENRIETTE BODDAERT

Is there a woman's problem? Many will say: "Certainly not, no more than there is a man's problem. Why should we in a world of depression, unemployment and gasmasks increase the number of urgent problems by the rather artificial isolation of one part of humanity from the whole world situation? Are not the destinies of men and women so closely interwoven that it becomes impossible to talk of those of the first without automatically dragging in those of the second and vice versa?"

Of course, I fully agree with this statement, at least theoretically and I only wish that we might see more of it in practice. I wish that this "automatic" participation of one half of humanity in the affairs of the other half were more fully acknowledged as an *inevitable* necessity, and I cannot help thinking that many of our urgent problems would be nearer a solution, if the implications of that necessity were duly examined and estimated for what they are worth. But at the same time it is precisely because of this inevitable necessity that we have a "woman's problem" on our hands. For the failure to recognise in practice what is conceded in theory creates a problem of the first magnitude.

The hot discussions, the books and articles, which appear in ever increasing number all bearing on this subject, make it impossible to close our minds to the fact that something is stirring in womanhood today. Women in different countries, with different backgrounds, unite in the conviction that there is something essentially false about their position and they look for readjustment without further delay. They are not necessarily affiliated to women's movements; they may never have been interested in feminism, they talk from the limited basis of personal experience and often in very inadequate or contradictory phraseology which gives quite a wrong interpretation of their troubles. But they have

something to say which needs to be heard. This article is a modest attempt at formulating this growing conviction.

Feminism, it seems to me, has failed because it confined its attention far too much to the social aspect of the woman's position in the world. In reality the problem is not so much a social as a spiritual and religious one. In desperate times, such as our own, the basic problems stand out more clearly than in periods when hectic reforms can yet save the situation — for some time at least. Really critical days bring the ultimate questions to the surface and test our ultimate securities.

Pushed by material need and by her sense of responsibility, woman has attempted to become assimilated into this man-made world. And she has succeeded so thoroughly that, instead of changing it, she has become submerged in it. She has adopted man's methods, man's ideologies, man's whole approach to life. She fell in love with her own gift of adaptation. "Is not", she asked herself, "this inborn femininity a weakness which ought to be overcome, something which you can leave behind as a chrysalid?" She quite overlooked the fact that by doing so, she only strengthened man's belief in the legitimate character of his monopoly of human norms and values and his deep-rooted conviction, that he alone, without the woman, represents the true *homo sapiens*. She quite forgot that, even if men and women have many points in common, there is no earthly reason why the diverging points on *both* sides should not be reckoned with as seriously as the common ones. How could man take this into account if she apologised for being different? Why did she not make an effort to enrich his imagination, instead of accepting compliments on her "virile" achievements?

"The noble qualities of womanhood" are, of course, glorified in speeches at great banquets. A very real part in history and culture is ascribed to it as well as a more hidden influence. But how far does that influence go?

Pilate's wife, when she heard that voice in her dreams commanding her to protest against the crucifixion, did all that could be expected of any woman in those days: she sent a messenger to warn her husband. But Pilate was more impressed by the loud shouting of the mob, whipped up by

fanatic priests, than by a simple word from her who had been brought so infinitely nearer to Truth. Today Pilate's wives have studied at universities and learnt to tone down their sacred convictions in stylish petitions, more readable, but as negligible in the eyes of the modern Pilates. Motherhood today is more than ever glorified by leaders and statesmen. In Japan they forbid birth-control because they consider it as an equivalent for disarmament. In the West women can address diplomats and military experts and plead with their hearts and minds on behalf of millions of wives and mothers against war — but the result is that press and audience conclude : “ Pretty good speech ” !

When will the masculine part of humanity start to be responsible to the feminine part, as the latter is to the former since ages ? When will man's knowledge of woman be more than a projection of his prejudices on the real “ object ” and grow out of a genuine interest in the real “ *subject* ” ? Does woman exist for the sake of man ? Here lies the real centre of the problem. It cannot be phrased more clearly than in the words of St. Paul : “ Man represents the likeness and supremacy of God ; but woman represents the supremacy of man. Man was not made from woman, but woman was made from man ; and man was not created for woman but woman for man ”. (I. Corinth. 11 : 5-9). And then later : “ In the Lord woman does not exist apart from man anymore than man exists apart from woman ”. Now, which St. Paul must we believe ; the one who speaks of woman as created for man (and not vice versa), or the one who sees a mutual responsibility and relationship ? What does he mean by the words “ created for ” ? They cannot mean “ accept as a master ”, for in that case woman would have to obey two masters with opposing wills : God and man. “ No one can serve two masters : either he will hate one and love the other...” . Furthermore, St. Paul must have over-estimated the resistance of woman's nerves, if he thought that she could stand the infernal isolation, which must result from “ not being created for God ” and “ man not being created for her ” ! The only explanation of the expression : “ created for ”, that seems to have any meaning, is “ to serve as an

opposing power", as a counter-weight, a function which might be illustrated by the words of Mr. Ramsay MacDonald, once spoken to the Executive Council at Simla: "Gentlemen, a Government of Archangels could not help going wrong and making dreadful mistakes without an opposition ". Indeed, that explanation would be quite in keeping with the words in Genesis 2, where it is said that God created woman as an aid *over against* man.

Whether St. Paul is right or wrong, we cannot deny woman's claim for *mutual interest*, *mutual trust* and *mutual responsibility*. Without these no human life is worthy of that name. Far too long have these attitudes been self-evident grants from woman to man which man accepted as a matter of course. Woman has walked almost the entire road in order to meet man. He must then be chivalrous and come to her encounter for at least the last few miles. Woman cannot simply exist for the sake of man. For she is conscious of a deep need, the need for an abiding, responsible authority, for one who takes her seriously, in fact for a Creator who made her consciously a woman and who in doing so had a definite and profound purpose for this world.

Perhaps the people referred to in the beginning of this article have made the discovery that the very arguments, which they used for denying the existence of a woman's problem, constitute on the contrary a strong case for it. They spoke of the disastrous effects of isolating the issues of one part of humanity from the other part and of the necessity of a right collaboration between them. But do they really believe that, in the present practice of relations between men and women, their conditions have been fulfilled? There will be a woman's problem until women and men together have discovered that it takes two sexes to build the world which God means us to build.

It would, therefore, be better to call this very far-reaching issue, "*the problem of the human being* ", for man and woman are equally involved in it. Indeed, as woman has got to cultivate the potentialities of her original heritage and revise her relation to man, so has man to do very earnestly with regard to woman. It must be remembered that theirs is never a twofold relation: man-woman, but a triangular relation of faith: God—man—woman.

Man and Woman in Nation and State ¹

MAGDALENE VON TILING

Until quite recently, the position of men in the nation and the state was commonly accepted as obvious and needing no further examination, while that of women has always been considered as a problem from every point of view and for all kinds of reasons. The first is that by the Act of 1919, women were granted active and passive voting rights in the state, and later in the Church too. The exercise of the new political right, collaboration in the political parties and work in Parliament itself, all of which was new to women, challenged them to consider seriously their position with regard to nation and state. In addition, the legal equality of status between men and women in the German nation was definitely and indisputably established by the Act of 1919. According to this Act, on the one hand, marriage should be based on this equality, and on the other, the two sexes should have equal official and state rights. In the same article referring to legal equality of status, a special women's right of fundamental character was established. It reads as follows : — " Motherhood may claim the protection and care of the state ". According to this, special necessary rights naturally remained in force, and the laws for the protection of women in pregnancy were further extended. Similarly, the question of married women officials led to a special regulation for women. Thus, against the intention of the code of law, the legal inequality of men and women was expressed, and the assumption of the code, that in all realms men and women had been granted full equality of rights, continued to be disputed.

To this was added a fact which at first sight may seem very striking. The increased activity of women in every

¹ As Frau von Tiling was unable to write a special article for this number, as she had hoped to do, we are glad to print with her permission a translated résumé of her article " Mann und Frau in Volk und Staat ", originally published in *Schule und Evangelium*, 8. Jahrgang, No 1, April, 1933.

sphere : in the civil service, in Parliament, in schools, led — just in this close collaboration with men — of its own accord to the emphasis, through women, of their difference. It is exactly as if the full legal equality of women in Germany, as the legal code intended it, only needed to become a state matter, for the basic facts of human life, the different characteristics of the two sexes in thought and emotion, to break out with elementary force. Life cannot be denied.

But women's practical work in Parliament and the civil service has always resulted in women's different characteristics being taken into account, be it in legislation, in the development of special high schools for girls, in the creation of a women's police force or, in recent years, in the establishment of a voluntary work service for women : everywhere it was a question of assuring women and girls their particular rights, different from men's.

These facts are all too willingly overlooked today by those who consider their own fulfilment of the new duties of citizenship as troublesome and inconvenient, and are therefore only too ready to believe in a superficial judgment, that all collaboration of women in state and public life is striving for equality on a wrong basis, and should therefore be rejected. Just this opposition in feminine circles to women's collaboration, as yet unsettled and springing from superficial thought, made the question of the meaning and value of this collaboration in state and nation ever more serious.

In addition came the powerful awakening of the nation's consciousness. Arising out of this came people's tendency to wonder for the first time about women's special responsibility with regard to the maintenance of the nation and its culture, in particular the mother's responsibility ; for it is she who has to pass on those values which are the physical and spiritual heirlooms of a nation.

All these manifold experiences have clearly shown women that the question of their particular relation to nation and state needs an entirely new spiritual preparedness.

It is only in recent times, with the clearer realisation of the difference between men and women, that men have begun to wonder about themselves and about their own position

in the nation and state. Today, many men are no longer so cocksure that their position and duty in the state are taken for granted and need no revision.

On the other hand, we have also gradually learned that the question of the relations of one sex to the nation and state can only be answered if the relations of the other sex have been defined. The one question depends on the other.

But the more earnestly we attack the question, put to us by the subject of this article, the more clearly we see that men and women have a different relationship, resulting from their different sex, both to the state — the administrator of law and power to which a nation is submitted — and to the nation itself — a symbol of the living collaboration of the sexes and generations in their families, clans and classes. Both sexes today must realise that a real relationship can only arise on the one hand out of the recognition of the difference between the sexes, and on the other hand out of a mutual understanding in such matters of difference. The duties of both sexes are also determined by this different relationship of each sex to the nation and to the state. It is certainly true that both, man and woman, are bound up with the nation and the state in their whole lives, that both can only live as members of their nation and state. But just as the two sexes are attracted to one another by their difference, so man's relationship to nation and state corresponds most exactly to woman's. At every single point in our reflection on the relationship of one sex to the nation and state, we must take into consideration the different but corresponding relationship of the other sex.

In order to explain the above more clearly and to define the measure of the difference, we must realise that it is in reality a question of life and death, i.e., of readiness, not only of one sex, but of both, to sacrifice their lives. However, this highest demand of the state and nation to their members is a different one for each sex. Man is expected to defend the state and its maintenance, even if it means the surrender of his own life. Woman, on the other hand, risks her life in childbirth, but that means that she risks it for the maintenance of the race. Therefore the man is the maintainer of

the state and the woman the maintainer of the race. The man cannot perpetuate the race, just as the woman cannot ensure the existence of the state. In times of decay and egotism, when worldly prosperity is considered the highest ideal, there are some of each sex who deny this sacrifice of life — pacifism and birth control are the results. In times of peace, the deeper meaning of the relations of each member to nation and state is not so apparent. When the existence of the state is threatened by enemies from within or without, or the stability of the nation is endangered by a falling birth-rate, this meaning again enters the human consciousness, and at the same time, the difference in the responsibility of both sexes.

We now ask wherein lies the difference in the position and the duties of the sexes in state and nation. The relationship of the sexes to the conditions of life in the human community is, from the very nature of their existence, a different one. The life of the woman is more strongly attached to the natural elementary conditions of marriage and the family, while the man is more closely bound up with the laws of his profession and of the state. One might say that the man naturally possesses a more direct connection with the state and the laws, in so far as they have a legal form, while the woman has a closer connection with the people, with the living life and its laws.

Out of this grow their different attitudes to customs and laws. Different too is their ability on the one hand to form a cultural life, and on the other to produce the concrete symbols of culture. All these differences, however, lie in the fact that man and woman have a different contact with the world and humanity. The woman sees the human being in its entity and therefore the task of forming communal life is laid in her hands. The man struggles with the external formation of this life, over which he has outward control.

These mental characteristics lead to the recognition of different tasks in both nation and state. This comes out most clearly in duty to the family. The man has to protect and ensure the family from without; he represents the family legally in the state and safeguards its honour. Thus he

creates from without the possibility of a healthy family life. The woman's task is to make the younger generation part of the nation. She has to pass on to the next generation the national heritage of language, custom and culture. This can never be done by, so to speak, passing on intellectually custom and culture as spiritual values. It is much more a question of helping the next generation to grow into the language, custom and culture of its nation, to teach them to live it. But that can only be achieved in the family and it is the mother's most important duty. The word "mother-tongue" is not a mere word, but indicates in itself this task. A language is alive only if it is a mother-tongue, as customs are only really lived in the family, growing anew out of each family. Culture in the family must always be lived; it cannot be kept alive by mere symbols. In handing it on and keeping it alive, the woman renders the highest service to her nation. The older child, gradually recognising the profession and duties of his father, grows into the many complexities of laws to which the nation is submitted within the state. Whether the children in their turn will be able to lead lives of responsible service and obedience to the state depends on the example given them by their parents, especially their mother.

We had already just touched upon the questions of custom and law. Here both sexes have their specific responsibilities to the nation. However, the man will be responsible for forming the legal code of the state, while the maintenance and development of the underlying national customs are more the woman's affair. The man defines the relations between authorities and citizens, the woman that of the sexes. The height and depth of the moral life of the nation lie essentially in her hands.

Yet we cannot (though it may seem from the above that we can) determine the relation of the sexes to state and nation in any rigid way. However convenient it would be to do this, however much both sexes are always inclined to content themselves with rigid limitations, the reality of life does not allow us to do so. Only the existence of the living nation gives significance and justification to the state : on the other hand,

the life of the nation receives safety, stability and honour only through the state. Hence it follows that the service of the woman, whether conscious or unconscious, must always have the state as its aim, while the man must always keep in mind the nation.

The man must realise that in serving the state he serves the nation : the woman must know that in serving the nation she serves the state.

But if we carry this in all seriousness to its final consequences, we have to realise that women can be called for service to the state, and men for service to the nation. In the cases where man and woman hear these calls to service — not all do hear them — there grows up, for the woman the readiness to collaborate politically in the state, and for the man, the readiness to concern himself with matters of the healthy maintenance of the life of the nation. Where this call is heard, men and women will meet each other in real understanding of the duties of the sexes and their relation to state and nation, in working together for both. They will know that they cannot do without one another in any department of state or national life.

Mothers and Daughters

ISABEL G. H. WILSON

She who is actually mother sets forth the new generation into the world. What purpose does she serve in so doing? She serves herself, her child, and the community. She serves herself and the purposes of her own being in that she reaches maturity of experience and goes through the full biological cycle of feminine life with its satisfactions and its fears and its responsibilities.

When the child is very young, it is as if mother and child were one, a state of affairs which, if exaggerated, may produce some very curious symptoms in the mother-child organism. The over-conventional mother may resent and repress some activities of the child — noisiness for instance — as she would repress spontaneous ebullition of feeling in herself. Part of the extension of the mother is in the exercise of power, ostensibly in the interests of the children, but also to her own satisfaction and enjoyment in a world which does not always call forth this pleasant use of power and authority. Now it is not to be doubted that nearly all mothers use their powers with the conscious intention of doing good to the child and to the household generally. Yet in all this there is danger that the importance of the method will be entirely overlooked in the anxiety to produce some given result. Where child development is concerned it is often better to travel, whether hopefully, blindly or painfully, than to arrive. Common daily necessities, coupled with the need to protect the child from dangers too great for her experience, will provide ample opportunity for the exercise of maternal authority. What is needed is care that such authority is not exercised merely by the thoughtless wish of the mother, who may not be aware of the strength of her unformulated but active wish to control the lives and doings of others. Possibly she has within her strength enough to guide and rule fifteen children,

servants and slaves, flocks and herds, as her ancestresses may have done in ancient tribal migrations or in the siege of towns. To pour out this strength and rule upon a modern small family in a modern small flat may be natural, but it is hardly wise. Everyone must have seen the unhappy spectacle of an adult intelligent woman ordered by an unthinking mother to interrupt a bit of work for unnecessary trivialities, for no better reason than that such ordering has been habitual for twenty or thirty years.

The "maternal instinct" and its fulfilment involves also the making of sacrifice. We need not here spend time upon the intricacies of just what is meant by the enjoyment of deprivation, the pleasure of pain as it may seem. The fact remains that the mother-creature is strongly driven to sacrifice for her young. The mother of whom nothing is asked will look round to see what she can give. It can be a form of feminine self-indulgence for a mother to deprive and impoverish herself to nobody's particular gain.

The tendency of a mother to cling to her maternal rights and duties after the need for them has passed, or, in other words, the tendency of woman to try to go on living at the full zenith of maternal powers, long after her children are or should be grown-up, is to be explained in two ways. First, the maternal instinct — to use again that convenient name — is of necessity deeply rooted and of strong growth. A second reason for the persistence of maternal activities is to be found in the change of social conditions. Human nature has hardly adapted itself to the change.

So much for the purposes of the mother to herself. What purpose does she serve for the infant? She is to her food and warmth, smoothness and cleanliness, succour, security and comfort. Such a platitude is worth stating because research, particularly into the psychology of crime, shows more and more clearly the value of security in the life of the child! The baby who trusts the arms of her mother, the child who knows that, however much she ventures, home will be solid and welcoming when she returns to it, will go out into the world prepared to cooperate with it and make the best of it.

A common point of failure in what may be called intellectual security in the home, arises in some countries over the facts of sex. Not only the many risks of ignorance, but the certain loss of some of the trust and respect of the child should warn the mother against a stupid hesitation to speak the simple truth.

The purpose of the mother to the community is easy to forget in the intensive study of mother and child, yet it is the most important of all. It is to give to the community men and women. Men and women who can be honest because they are not bound to some out-worn family tradition and constructive because they have learned freedom at home instead of destructive and pessimistic criticism. It is not the purpose of the mother to try to make her children perfect before they have wrestled with difficulty, nor to shield and protect them from every harm. If all the daughters of the next generation grew up with quiet minds and unbiased judgment, what simple remedies they would find for the entanglements of this generation !

Let us consider the daughter. Of course she is what her home and her parents make her, but responsibility cannot perpetually be shifted back to remoter and remoter ancestors. She must take the responsibility of her own life.

She may find herself a rebel against her mother. For causes, dating probably from her infancy, she has learned to fear every suggestion as a possible injustice or encroachment upon her liberty ; she must fight every step or lose her freedom. This is all very well up to a point, but it is the blind impulse of a child, unworthy of a grown woman. She will realise this condition in herself if she finds herself disagreeing, arguing and acting contrary to her mother's wishes, instinctively and angrily, without thought. If she is to save herself from habitual bitterness against a world which imposes restrictions upon everybody, if she is to make the relationship with her mother the happy thing it might be, she must wake up to the rebel attitude in herself and deal with it. Kicking against the pricks is a wasteful occupation. Her mother is "unreasonable, overbearing, unjust !", she protests. Very well. That may be. Her own rebellion will do nobody any

good till it is tolerant and reasonable. Is it necessary to fight upon every occasion ?

On the other hand the daughter may sacrifice everything to her mother. On the whole this is worse. The capacity for sacrifice in a young woman is no whit less than that in an older woman, and has its purposes in life. To blame the mother does not alter the situation. The adolescent must take her own responsibilities here too. The life of the soldier in war, of the nun in the convent, and of the "selfless" daughter at home have their difficulties in detail, but the main issue is immensely simplified. There is but one answer to every question : to obey. To submit to rule. Is such a way of escape from the struggle and work of life justified, when the end of it is that one young woman shall smooth the domestic life of one older woman ?

This step, this submission, where the parental wishes are narrow and unproductive, is often a fatal mistake. Taken in youth, when the future stretches out full of possibility, when anything may happen and nothing settled now may last for more than a year or two, it leads often enough to the grim waste of a life that is no more wise, no more mature, when at fifty or sixty the elderly "girl" is set free into a world for which she is totally unprepared. Of course, the daughter at home may be wise and fully occupied ; the danger is that, with a rule of deference to an active and assertive mother, she may never have an opportunity to think for herself or to occupy herself except in the trivialities left undone by the elder.

The process of growing up, swinging violently now to absurd rebellion, now to romantic devotion to the mother or father, may be a difficult one, and it is as well to realise that the very violence of the process may be a measure both of the strength of feeling that exists between mother and daughter and of the powers that daughter will have when she ceases to use them upon the family situation. Since the girl is attempting to think and decide for herself, since *how* she decides may be much more important than *what* she decides, it stands to reason that the wise mother will usually leave her to manage herself.

Identification as between mother and daughter adds possibilities which are not so great where mother and son are concerned. In the mother it may take the form of an attempt to induce the daughter to do all that she herself would like to do, with inevitable failure. Or the mother, with the narrowing of her own life, may merge herself so completely in the life of her daughter that every moment of her daughter's day is of importance to her; her clothes, her behaviour, her letters, her friends, and particularly her men acquaintances. It is unfair that the daughter should have not only to do what she thinks right, but what pleases her mother; not only to reason out her actions to herself, but to explain them to a mother whom, against her will, she represents all day. If the mother's life were not narrow, this situation would not arise. Should the mother's life be inevitably narrowed, as by illness, this state of affairs is one which the daughter may have to learn to take with cheerfulness and common sense.

Reversing the process of identification, the daughter may so much consider her mother part of herself that she resents mistakes and failings in the mother far more than she could possibly resent them in anyone else. Claiming freedom for herself to be as new-fashioned as she likes, she is unwilling to allow her mother the harmless privilege of being old-fashioned; taking any risk of health which seems to her to be justified, she may deny to her mother the right to go out in the cold or to sit up late if she wants to. The parallel to the aggressive mother with the lethargic child is the active daughter, who would have her mother do nothing but sit and be good and harmless all day. If we are to ask that life should be lived freely and with cheerfulness, then we should, within the bounds of common sense, not only allow the young people to climb trees, but old people to scramble upon buses. Protection of other people for their own good should only be imposed upon them when they are in fact truly incapable of taking care of themselves.

Much has been said of the difficulties in the mother and daughter relationship. The issue has been over-simplified too, for the sake of brevity, by omitting any reference to the father, to brothers and sisters, to the daughter's own family life

when she marries, or to her work if she does not marry.

When all is said and done, it remains true that mother and daughter can be a constant strength and inspiration to each other, with a bond between them that enlarges the contribution that each can give to the world in which she lives. If each can respect the personality of the other and not seek to trespass upon it, there can be no trouble between them. If the mother can sympathise with the daughter in her growing freedom; if the daughter can sympathise with the mother in her natural reluctance to abandon the rule which she has enjoyed; if the mother can forgive the crudeness of youth, and the daughter the mistakes of age, their personal relationship should be a happy one.

But the issue is far wider and more important than that. This mother and daughter, whom we have visualised, are not merely two people in a house, they are citizens of a world in trouble. It is of vital importance that they, whose outlook will influence others who come in contact with them, should not allow themselves to become narrow, petty-minded women, with no thought outside the domestic circle. Not every woman will marry, not every woman will do large or important work; for many there is no work at all. There is all the more reason for her to use the time which these circumstances give her to read and to study and to think about the great problems which nowadays ring the world around. Comparative studies of the intelligence of men and women of equal education show very little difference between them, though men flash out into genius more often than women. There can be nothing but friendship between mother and daughter when they are using their minds not only upon the necessities of their own family life, but in real effort to understand what is going on in the human family and to think honestly and clearly towards a solution of some of its troubles.

Marriage Protection or Free Trade

HELEN HILL

In Germany and Italy, ruling social theory defines marriage, for the woman, in terms of protection. In Russia, ruling social theory defines marriage, for both parties, in terms of free trade. In the Communist Union, women and men alike are assumed to be primarily concerned with the process of production; in the Fascist states, women's concern is limited to the process of reproduction. These diametrically opposite tendencies provide food for thought on the subject of marriage to the women of the countries lying further to the west.

Shall the rule for marriage be protection or free trade? Is there a third possibility? The woman who was born near the beginning of the century in such a country as America, has lived to see a trial of both the protectionist and the free trade program, and has lived to see both partially discredited. Looking about her now, she can see women in families running on each assumption, and also the phenomenon (equally familiar in international economics) of women who talk a great deal of free trade while relying a great deal on protection.

The general loosening of social cement, coincident with the world war, was bad for the walls of protectionist marriage. When it was over, daughter had done too much on her own to anticipate the recreation of the type of happy home which she scathingly referred to as Victorian, where Papa was Always Right and Mamma was Always Good. The life cycle of the protected woman did not appeal to her. The honeyed sentimentality of popular lyrics with end-rhymes such as :

... June	... you	... never before
... moon	... true	... always adore
... soon	... we two	... for evermore,

failed to render plausible to her a concept of youth composed of idyllically innocent girlhood and romantic love. On the

other hand, a glance at the later years of women who had married according to the sentimentalized version indicated that certain things were all too real. The Mother of Mother's Day and the Telephone Company's advertisements, urging you to call her up on the long distance, was a person who had lived so vicariously that when a widow with grown and gone-away children she had very little life left. Daughter observed that the children might come back occasionally to find solace in the maternal bosom but never to find stimulus in the maternal brain.

The free trade movement of the 1920's began as a reaction against such observations. After college, daughter got a job and often an apartment of her own. She faced the boyfriend on an equal footing. She paid her own way. She despised the economics of the protected woman, consigned, at marriage, by the father who has supported her for twenty-odd years to the husband who will doubtless do the same for at least twenty-odd years more; even more, she despised the deference, first filial, then marital, which was expected in return for such support. When she married, she kept her job unless they decided to have children; in that case she went back to it between babies. Her own identity was not merged and lost in that of her husband. Her favorite phrase, fifty-fifty, expressed their relationship.

Yet contrary to the expectations of its initiators, free trade, no less than protection, was observed, after ten years, to have left something to be desired. The fact that in the new type of marriage the married woman had a job connected the experiments of the '20's very closely with the business cycle; from the collapse of the boom and the ensuing depression there has consequently ensued a revaluation of what was important in that type of marriage comparable to the revaluation of the Victorian model at the close of the war.

In the course of such an assessment, criticism is levelled at three assumptions on which the "modern" marriages were founded. The moderns had poured scorn on the Victorian marriages on the grounds that they were undertaken too much with an eye to the economic value of having a husband, looking upon the marriage bond as an even more

gilt-edged security than the best commercial paper since it ran for an indefinite period, (a few were even hardy enough to rediscounter in the form of alimony after divorce). The moderns were free of that taint; yet their attitude was no less deeply affected in another way by the currently all-prevalent notions of industrialism. The '20's were a mechanical age, and there was more than a little tendency for husbands and wives to think of each other in somewhat the same way as they thought of the machines with which they were surrounded. The instability of their marriages, the readiness with which they were dissolved if they "did not work", was not unconnected in its philosophy with the economic device of replaceable parts¹, or the practice of turning in your car every few years for a new model. Alike in the more casual relations of acquaintance and friendship and in the more intimate relations of love, there was a tendency to treat other persons as though they were machines, to "contact" them (the sudden currency of that verb in the American vocabulary is significant) with the sole purpose of getting what you wanted out of them, just as you put a nickel in a subway turnstile. The impression was general that you could draw off the milk of human kindness by the technique of an automat. The marriage relationship was particularly subject to interpretation in terms of mechanical science because of the reaction against the reticence of the Victorians concerning what they darkly referred to as 'the facts of life'. The effort to make these facts readily and decently available, combined with frequent repetition of the rhetorical question, how could a happy marriage be founded on ignorance of the physiology of sex? induced a tendency to delimit the relationship of love by equating it with the relationship of sex.

This generally unconscious influence of applied science gave to the American home of that period something of the atmosphere of a filling station. It was a quasi-public institution, situated on the very edge of the high-speed highway

¹ A cynic might remark that the gain under such circumstances was dubious, since the outstanding feature of the replaceable parts of a standardized society is their identity with each other.

of American life. A corporate sense of the family was almost totally lacking along with any common occupations and interests from which such a sense might grow : home was the point of departure of a collection of individuals. Their unmitigated individualism was the outstanding feature of the moderns ; witness the earnestness with which, to avoid conditioning and complexes, they taught their children to call them by their first names instead of ' mother and father '. Liberty and equality were their first principles in the family as elsewhere : if a little fortuitous fraternity developed, so much the better, but it was a tertiary consideration. With the end of the post-war decade, the passing of the happy days era of the mechanical age which made the moderns possible, has again changed the background of marriage. The deadness of the external world in depression, the slowing of high speeds, the relaxation of tension, the absence of change, have brought out the deficiencies of the mechanized ' 20's. As the wheels cease to go round, the centrifugal force which they induced collapses ; partly from sheer unemployment, people have returned to the home.

Certain advantages gained through the past period remain. Women marrying today know what the marriage relation means. Moreover, they have grown up in a world which provides them opportunities for fellowship with men their own age, for joint enjoyment of ideas and interests as well as personalities. Such opportunities minimize the romantic idealism in whose unreality the Victorians obscured ' the opposite sex ', and increase the chance that husbands and wives will have something to talk about at the breakfast table as the years progress. The degree of women's opportunity for participation in the more important and responsible posts in the world's work is very moderate, and the general shrinkage in employment is increasing the competition between the sexes in many occupations¹, but the idea that certain women are capable of participating in public life has ceased to seem outright funny, and the idea that the woman

¹ Breckinridge S.P., *Women in the Twentieth Century* : " The question is not only one of getting the same pay if one has the same job, but of getting the opportunity to do the interesting and important work at any scale of pay."

as well as the man in a household may have capable opinions on general issues tends to be accepted. The increasing percentage of married women in the total of women who are employed — and the census figures understate the case because volunteer work is not included in them — indicates that the wife and mother is coming to have a room of her own, not only in the family but in the community.

These advantages, however, now appear in a different context from that of the '20's. The end of the mechanical acceleration of that period has certainly made America stop, and possibly stop and think. The extraversion which was such a conspicuous feature of the post-war decade was not an exclusive feature of that period; it was part of the expansion across a continent of the preceding hundred years. Its diminution now marks not only the end of the recent boom, but the end of the process, which Siegfried implied in the title *America Comes of Age*. A different appreciation of personality is the fundamental result (for the United States, largely a new appreciation); a person comes to be realized as a medium rather than a manipulator, as an instrument for conveying something rather than a means of causing something.

The acceptance of such a change requires a thorough-going re-orientation of other values. It implies that the form of a person's experience is in itself important; that craftsmanship in regard to personal life is worth the time which its attainment requires. (It is quite possible that the resurgence of agriculture into the centre of national life is helping to make this clear; the return to the farm on the part of several millions of people, and the publicity given to farming as a key block in the national crisis, is bringing the longtime tempo of the seasons and the land back into the national consciousness, and with it an appreciation of the weather wisdom which grows out of the soil.) Placing importance upon the continuity of experience calls into question the scattered discontinuity of experiment, of which the instability of the marriages of the flaming youth generation was one aspect. Applied to marriage, it connotes a commitment to one person, and that for two reasons.

First, it discards, as a product of the mechanized era, the concept that the wholly compatible husband is a ready-made article, to be found by shopping around. Second, it assumes that the skill of the craftsman can only come through an apprenticeship. (The assumption is hard on the romantic ideal of the honeymoon, since the mistakes of an apprentice are frequently funny and rarely few). It implies a long-term point of view in undertaking the venture.

It connotes also a mutuality of craftsmanship. Without appreciation of that fact the idea of craftsmanship in living is as false as the mechanized idea of contact between personalities, since both then share the assumption that the other person is a thing, to be acted upon without itself acting : interplay rather than inertia is an indispensable element of a you-and-I relationship.

The profound dangerousness of such a relationship requires no small measure of courage, particularly from a generation fresh from the flippancies by which the moderns of the ' 20 's crossed life on the superficial strata that until the crash seemed to secure. An unshielded meeting of the self and the other carries with it the possibility, which Willa Cather has expressed once and for all in *My Mortal Enemy*, the possibility of mutual destruction no less than the possibility of mutual creativeness. Even in the latter case, the growth of a capacity for physical and spiritual tact, and laughter, is necessarily slow.

The generation of the ' 20's believed that knowledge is power without recognizing that the axiom involved a problem of transfer from the statics of fact to the kinetics of life. Disembodied theories or observations can usually be checked against actualities, but rarely more clearly than in married life. Values for that relationship must be incarnate to be real, and the process of incarnation is a curious blending of agony and love.

Unemployment, Overcrowding in the Universities, and Women Students

Erna Patzelt

In times of economic crisis it is a fact that the number of students entering the universities increases. For the last twenty years in almost all European as well as non-European countries immense overcrowding of the universities has taken place. The number of women students shows a relatively high increase; in some cases the figures have been doubled, and in many countries the statistics show that there are ten times the number of women students than in former years. There are various reasons for this increase. In some countries women had already entered the universities, in others only after the war with its political changes women entered universities or at least certain faculties hitherto not yet open to them. This meant an enormous influx to universities. As in former times women were not allowed to study at universities, it is natural that the increase in statistics seems disproportionately high, and therefore there is no reason for fear in the enormous and continued increase in the numbers of women students. "Even if women had gone to the universities not only with the desire of completing their education, but even if they do it with the intention of taking up professions which are already overcrowded, this is (as the Rector of a Belgian University said recently) not undesirable." As in all young movements so it is with women entering the universities; the desire for individual progress and personal ambition have been strong factors. It is also likely that some entered the university out of curiosity and a desire to be modern, without really being fit for university education. But all these elements have nothing to do with the problem of overcrowding, because these undesirable students are quickly and easily discouraged and as they very soon drop out from university life they are a negligible quality.

Other elements having their origin in the economic sphere are also responsible for the very high influx of women students to the universities after the war. The economic and political situation forced many women to take part in public life and to earn their own living. In former times, protected and sheltered in the family circle, many unmarried women, and even in many cases married women, had to become the supporters of the family. Some of them have only been driven by need to take up a profession which they would voluntarily give up if they could return to some settled economic conditions.

It was specially the education at the universities which seemed to offer the best means for the struggle for existence, not only for the individual but also for the family. Many public and private positions which before the war did not demand a university education now do so, and this has forced many women to enter the universities because otherwise the chances of finding a job were greatly reduced.

In surveying the general problem of overcrowding in the universities, however, I do not think that fault can be laid to the increase in women students. In some countries, as for instance Norway, Austria and England, a decrease can already be observed, and yet in these very countries overcrowding is found in the universities. In other countries the highest statistics are to be found in the year 1925. The problem of women students, however, cannot be dealt with as a separate problem but can only be judged from the general situation, as it is closely bound up with the economic, social and ethical developments of society after the war.

We all know that the levelling tendency which appeared in most countries after the war, is a great contributory cause in the increased, exaggerated desire for higher education. The breaking down of class barriers and the indiscriminate acceptance of candidates to the university, was stated at the last conference of I.S.S. as being one of the causes of overcrowding at the universities. On the one hand the desire to reach a higher social level, and on the other the mistaken idea (resulting from this ill-conceived idea of equality) that all should and could have the same high education led to the fierce

competition in the employment market, and to candidates applying for posts to which they considered their certificates and diplomas entitled them. To fight for a post became often a struggle for a diploma.

The original conception of universities, in accordance with their historical development, as institutions for the pursuit of science by a few selected and suitable people, should be preserved. The level of attainment should not be reduced to that of the masses. Their doors should be open to the *élite* of all classes, but only to the *élite*, thus serving the state, society and the individual. Everything should therefore be done to check the flow into the universities of men and women who come, not influenced by the high ethical idea of the profession, but as a result of this desire to obtain a diploma, and to choose and assist those who are morally and spiritually capable of benefiting from a higher education.

We are doubtless all in agreement that in order to prevent the overcrowding at the universities a method of selection must be adopted. No theoretical method which only takes into account figures, but a method of selection must be adopted. The university should no longer be, as was said at the above-mentioned conference, the waiting-room for those who have not yet come to a decision, who are unemployed, or who find no possibility of success in life !

And here we come to the root of the problem. We must not misunderstand it. An elimination of the candidates for university education is necessary, but the hemming in of the influx into the universities will bring no change in the problem of the unemployment of graduates, because this has not been produced by overcrowding in the universities but, on the contrary, is due to general unemployment and to the world depression. In many countries the number of places open to Civil Servants has been decreased, if not closed. Many private enterprises have also been closed. The banks and individual businesses are suffering from a great lack of capital and therefore have not many posts available. The same is true of the liberal professions. Many formerly flourishing branches of commerce are now dead, and there is the rational-

isation and concentration of individual enterprise reducing posts still further.

In some countries the unemployment amongst intellectuals is most disastrous, therefore socially-conscious people cannot afford to reject measures which would lead to increases in the employment market for intellectuals, as long as these measures are carried out with justice. However, I am sorry to say one hears too often in this connection the slogan "Elimination of professional work by women". To my mind it would be very short-sighted to try to find an artificial solution of the problem in this way, because it would only be a makeshift and not a real solution. It would be very one-sided to block the professions to women under the pretext of solving the problem of "double-earners". This would only cause a new crisis, the consequences of which would be immeasurable. On the one hand it would only bring a partial solution, and on the other it would create a feeling of bitterness. Moreover, the disastrous effects of unemployment would not be changed. The roots of this problem are to be found elsewhere and are not confined to any individual country : it is a question not bounded by frontiers.

Certainly much could be done by each nation to better the general situation. A well-planned National Advisory Committee for the professions, to choose the candidates according to personal qualifications and character, taking into consideration the demand for candidates to the respective professions, would be a good beginning. If in doing this the proper academic sphere is left untouched and the whole sphere of economics is included, this will not endanger the individual person nor the nation. It should also be possible to distribute the available intellectuals in a fair way over the whole country. The press has often discussed the question of distribution, but few of the Governments have up to now taken any decisive measures in this direction. And yet such an improvement in the distribution of intellectuals is highly necessary, not only within the boundaries of one state but beyond them. The unemployment of intellectuals cannot be settled on a national basis alone, because it represents an extraordinary international problem — perhaps one of the

most humiliating consequences of the Peace Treaties, and the spirit — the evil spirit — which has taken possession of the world since.

Before the war, graduates who could not find a position in their country often migrated to other countries, i.e., from Belgium they went to China, Egypt, Africa, South America, and even Holland and Germany, in order to take up their professions. German graduates also migrated frequently. Austria provided quite an amount of academically trained people for other parts of the world. Today these possibilities are closed. The frontiers have not been reopened since the war, on the contrary, the isolation has increased and has reached the danger point, especially as since the war there is no reciprocity in parity.

To express it in general terms I would say that as long as such an obvious economic tension and injustice exists between the different nations no real peace can be achieved ; so long as economic barriers are artificially maintained which prevent a free exchange of goods — spiritual as well as material — no economic improvement, no organic revival of the market of intellectuals can be obtained. Commercialism today will never be a blessing, but the unemployment of the intellectual is rivetted to this commercialism. This problem can only be solved through international and spiritual collaboration in which every member concerned is ready to make sacrifices.

At a recent conference a curious incident happened — it only remained an incident — which is very characteristic of the present day. A representative of the Far East made the suggestion, rightly recognising that by the complete closing of frontiers it is impossible for intellectuals to use their specialised knowledge and qualifications in other countries, that arrangements should be made for their free passage and this should be advocated to their respective governments. Though this proposal met with full sympathy in principle, it had to be renounced because such a proposition would be unrealisable in most countries, owing to the uncertainty of general conditions. In normal times, however, it would be the duty of intellectuals to advocate the principle of "The

Open Door " and to strive for such international agreements... In normal times !!!! But do we not need today such agreements most urgently, when all nations are suffering, when we are all struggling with difficulties ? Whether we are " conquerors " or " conquered ", we should collaborate and open our frontiers, so that the difficulties should not increase still more and leave *all* conquered.

As long as we are not yet under the sway of self-sufficiency (and we all hope that the hectic, artificial efforts to arrive at this will break down), the different parts of the world will need a reciprocal exchange to further their completion, as no nation can either spiritually or materially be self-sufficient. Our desire is that the consciousness of being limited in our possibilities and gifts should increase, so that the wish for real collaboration should be strengthened.

Let us brave the effort to re-establish the economic and spiritual equilibrium of the world and let us begin to re-establish international exchange in the specific realm of intellectuals. This, indeed, would be a real blow for peace. We have to fight for the right to work, a right which is amongst the most precious and educational, if not pleasurable, which every man of culture should be able to enjoy. At the conference of I.S.S., it was stated that 100,000 unemployed intellectuals are more dangerous politically as well as morally, as one-tenth of other categories of unemployed.

Because for us work means delivery, not compulsion, construction, not suppression. To be allowed to work means life for us and therefore all of us, men and women, will fight for this right to work, for this privilege with all our strength.

Women in the Church

Protestant Point of View

SONJA EHNRWALL

It seems to me to be not only appropriate but necessary, to begin with a historical analysis. Only thus can one gain a perspective of the present situation which will facilitate its comprehension. And with regard to this situation, I should like just to indicate the circumstances in a few countries other than Sweden. The question in Sweden is not really urgent at the moment. But ten years ago we had gone so far as to propose that an official public statement be made by experts. The legal equality of rights between women and men in most public functions had actually been established, in principle at any rate, during the previous few years. So it was only logical, considering the legal public position occupied by the Church in our country, to examine the Church officials, in order to ascertain whether it would be advisable to extend the reform to them. The increasingly common voluntary and unorganised women's work in the service of the Church, as also in the exercise of certain ecclesiastical offices as deaconesses and missionaries, was bringing the question into prominence.

Although the Committee was favourably inclined, the question met with firm opposition from the respective authorities consulted, and the matter was not pursued further. Even women were opposed to it; a contrast to the question of equality of status in other spheres which was granted in 1925.

I now turn to the historical survey, and thus follow the exposition of the Swedish Committee.

The tradition of the Christian Church has always rejected any idea of a feminine pastorate. Even in the pre-Christian community, the leading positions in the Church and the right to preach, teach in the parish and administer the sacrament, were reserved for men. However, it must be remembered

that S. Paul (1. Cor. 11 : 5) takes it for granted that the woman prays and prophecies in the parish ; he acknowledges the fact that the Spirit of God takes hold of women also and that God speaks through them (this throws a different light on 1. Cor. 14 : 34).

It is striking to note what a prominent place women take in the Gospel. Jesus had no special system of teaching for women. For Him there was no question of women's inferiority. Man and woman are but human beings before God. Christ has freed women from the bonds of their sex. It is clear from the Epistles too that women accomplished important and valuable work in the missionary Church. (Romans 12 : 6-12 ; Phil. 4 : 2-3).

In the last place, women's strong position in early Christian times was due to the fact that they were given religious equality of status with men. It was something quite new in the ancient world for S. Paul to be able to say (Gal. 3 : 28) : " There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female : for ye are all one in Christ Jesus." This revolutionary idea was in no way the result of an abstract speculation, but an expression of practical experience.

Gradually the Church became more definitely organised. Official posts were created. Women had never held a leading position in the Church, so it is not surprising that they were not admitted to the episcopacy or presbyteriat. The entry of the official organisation is closely connected with the cessation of prophecy. When the young Church had reached this stage of development, women's work in an official capacity was naturally brought to an end, since prophecy ceased.

But in spite of this, women had a certain function within the official organisation. Early in the Christian era, there was a fully developed deaconate in the East, whereas it was unknown in the West. What were the functions of the deaconesses ? They belonged to the clergy and were assistants to the bishop, helping at women's baptisms, bringing the sacrament to the sick, etc.

There were two more categories, the " Widows " and the " Virgins ". The former had no clerical position and no

work was expected of them except prayer and intercession (1. Tim. 4 : 3-16). " Virgins " were those who had vowed themselves to celibacy and to devoting their lives to God's service. They were more prominent in the West than in the East.

In the fifth and sixth centuries the barriers between the three categories began to disappear. The development is connected with the decline and fall of the deaconate, which lost its right of existence after the baptism of adults was no longer practised and women were no longer compelled to live in such seclusion. The deacon now discharged the duties of the deaconess. And women no longer held a clerical position, chiefly because the Church had inherited her organisation from the Roman State, which recognised no feminine officials.

A change took place between the twelfth and fourteenth centuries. New and freer forms were introduced into monastic life and women were taken into the service of the Church in very varied capacities. But a decline set in towards the end of the Middle Ages.

In the countries of the Reformation the position was different. The idea of vocation was to the fore, all work was a work for God. This meant partly that women's work in the family was appreciated once more, and partly that the community formed the natural starting-point of service in the Christian spirit. The duty of the clergy was only to preach the Word. And the ordination of women was just as unthinkable to the men of the Reformation as it has always been to Rome.

Luther says : " For the sake of order, discipline and honour women should keep silent when men preach. But if no man preaches, it would be necessary for women to preach. "

In the Calvinistic world, women were early introduced into the service of the Church for the performance of social activity.

The Lutherans have always given tremendous importance to Christian knowledge. Study of the Bible and Catechism were given first place. The task of teaching was given to the mother as well as to the pastor and sacristan. Later, at the end of the eighteenth century, primary schools were introduced. Up till recent times they have always been

closely connected with the Church, and women have had an important task as teachers of religion in them.

The "Diakonissenamt" (a Protestant order of nursing) was founded by Theodor Fliedner in the middle of the nineteenth century. Sweden modelled similar establishments on his institution at Kaiserswerth. The nurses and parish sisters trained here had a very strong position in the Swedish Church. Here again we find a form of social work organised by the Church and officially included in its activities. The nurses take an active part in parish work, though not in teaching or preaching.

Finally, women have been claimed for missionary work abroad. Here their services are required not only in social work and nursing, but also in work of evangelisation outside the Church service. Women's work abroad has influenced their position at home. Women missionaries have accustomed the community to women speaking in public, which has even been extended to the Church and the pulpit. Here we see again that the actual living Christianity knows no barriers of tradition or convention.

The "Diakonissenamt" (sisterhood) and missions are not part of the organisation of the Church, although a certain ecclesiastical authorisation has been given — as in 1920, when a formula for the appointment of a missionary (of either sex) and a deaconess was included in the Church Manual.

Later, new methods of work were added. In the nineties, the Church began social work, paying special attention to youth by forming youth organisations, etc. Sunday schools, work in the youth organisations, the arrangement of community evenings and community weeks, etc. have all furthered the collaboration of women.

The free, non-state Churches gave women much more scope for action, and in some cases they actually did the work of ministers. With regard to the position of women in Church activities, it must further be mentioned that they can now be voting members of the various ecclesiastical representative bodies. Finally, women have begun to study theology at the universities.

For reasons of tradition, the Swedish Bishops' Conference in 1920 did not consider women as fit for full priesthood.

They held that every womanly action is an action in the Church's service. The Conference was inclined to organise an official Church authorisation of women's parish work in the form of a new deaconate.

In this connection, the work of the Lambeth Conference of 1920 is particularly interesting. A declaration was made which goes farther than that of the cautious Swedish bishops. Some of the points may be indicated as follows : — " If we consider not the whole, but parts of English Church history, we are compelled to admit that the Church has failed to treat her feminine workers generously or even justly. It is an old truism that some of the most valuable work in the Church has been done by women, and this with incomparable patience and conscientiousness, with incomparable strength and skill, with incomparable devotion to God.... Women are members of legislative municipal authoritative bodies. They express themselves publicly in all kinds of questions, social, economic, political, and thereby show that they are masters of their subject in a way that women in former days could never have done.... They have shown in a manner which excludes all possible doubt, that women possess a wonderful evangelistic gift. In their lectures, one heart speaks to another..." The Conference then suggested that the *old* deaconate should be revived with the following programme of work : — 1) Preparation of candidates for baptism, confirmation, etc. 2) Assistance at baptisms and, by virtue of the office, performance of baptism when necessary. 3) Prayer with women in difficulties or trouble, and advice to those needing help. 4) With the consent of the bishop and local pastor and under the conditions issued from time to time by the bishop, a) the conducting of morning and evening prayer in Church, as well as the reading of those parts of the Litany, not intended to be read exclusively by a clergyman, b) the conducting of prayer in Church, and with the bishop's consent, the imparting of instruction and advice to the parishioners. — But in spite of this, feminine pastorate was not granted.

The question in England became more acute through Miss Maude Royden's remarkable work as a preacher. A few weeks

ago, it was reported in Swedish newspapers that the Methodist Episcopal Church had established a full feminine pastorate.

As to Germany, there are special women's training colleges for social work, organised either by the state or the Church, where women are trained to become assistants to a pastor. Some have even studied theology at a university. Their chief duties are preparation for confirmation and work amongst young people. In Baden, women who have had the same training as a pastor, do ministerial work in hospitals and women's prisons. As far as I know, there is a full women's pastorate in Hamburg.

In conservative Switzerland these ministerial women helpers are also to be found, but in Zurich at least two women have actually been ordained¹.

After this digression, I return to the position in Sweden.

The experts who in 1923 discussed the question thoroughly from the aspect of state equality of rights between men and women, took, as we have already pointed out, a sympathetic view of the matter. They were of the opinion that in principle there was nothing against the granting of equality. All the experience of women's work in the Church speaks in their favour. In big cities and industrial centres women have a greater influence than men in work among women in hospitals, prisons, etc.

But the greatest consideration of public opinion must be taken, and a woman minister should never be forced on a parish. (One forgets here that the parishioners were never consulted when a deaconess was appointed. She refuted opposition by proving her practical ability.)

For this reason, the consent of the Committee contains certain restrictions. Women may be ordained under the same conditions as men. Serious consequences have resulted from the demand that women should only be appointed in parishes where there are at least two ministers, one of whom is a man.

As stated above, action was never taken. Opposition in the country was too strong to make it worth while trying

¹ Other Swiss Churches have recently granted ordination to women. In France, the Reformed and Lutheran Churches of Alsace have decided to take the same course. (Editor's note.)

to carry the matter through. On what grounds was this opposition built? In certain circles, not least among the laity, St. Paul's words, 1. Corinth. 14:36, were the deciding factor. But apart from the fact that the Bible words are perhaps questionable, it seems to be realised more and more, even by those in authority in the Church, that it is not in accord with the spirit of evangelical Christianity to permit such a decision to stand as a legal order for all time. The opposition presented here springs chiefly from external sources. People speak of the inability of women to make themselves audible in a church or to chair a meeting. Proof to the contrary is to be found in women's success as leading speakers at conferences and even in legal processes. Further, people fear a too great emphasis on the emotional side of religion. There is only one answer to this. Is it not men, in their character of religious leaders, who up till now are responsible for all kinds of regrettable excesses?

Emotion is at the root of all these objections. Here men, who think they have sole monopoly of logic, are probably directed by primitive instincts! And unfortunately far too often women follow them uncritically. You may consider me an out and out feminist; I am convinced that behind it all is hidden the age-old contrast between man's feeling of superiority and woman's supposed "inferiority". This feeling prevents man from considering woman as his equal, even in religious matters. I cannot believe that woman's personal qualities of tenderness and motherliness, her capacity for deep understanding, would suffer through the exercise of ministerial duties, nor that women ministers would harm the dignity of religion. The deepest religious impressions of my life have come to me through women.

Opposition also comes from those who stand for the sacerdotal establishment of the priesthood. Naturally their most earnest desire is to deny women the right to administer the sacrament. This point of view has its roots in ancient heathen times. As a sexual being, woman is impure and may not touch what is holy. If one traces this idea through religious history, one sees how purely heathen it is. Unfortunately, advocates of this view are concealed even among

ourselves, generally themselves unaware of its origin. Many, too, are deeply influenced by tradition. They do not reflect that God is a living God, Who is always creating.

Now you will want to know my own point of view. It is really obvious already. I must honestly say that I have never understood a single one of the above-mentioned objections. They seem to me either to be fully contradicted by experience, or to spring from a narrow, dogmatic, unevangelical conception. Further, I believe that women have a real "*charisma*", that they have heavenly gifts that would perfect men's qualities, especially in the ministry. Their motherliness, their religious inclination, their sympathy and power of understanding all fit them for this task. Also their sense of reality — not laying so much stress on outward forms and appearances, they often see better than men what is really important.

And I hold that if a woman becomes a minister, she must content herself with no less than the *full pastorate*. If she accepts an adjusted woman's office, then she also accepts the unevangelical conception of the ministry as well as of herself and her human value. Here one may ask : but is not the most important thing to serve, and not to make conditions ? Certainly, but the opportunity for service will be there anyway ! No one has the right to ask us to serve against our consciences. Even God does not wish it.

I have already said that for the last ten years the question is no longer acute. It is not so strange that the authorities and the public should have let the matter drop, but what of the women theologians ? Why have they given up the struggle ? Naturally there may be many reasons, lack of vocational conviction, etc., but I know of some women at least — though I do not know the general opinion and can only speak for a small number, myself among them — there are some who do not wish to become ministers because the conditions offered to them by the Church today are not acceptable. I myself began to study theology after qualifying in other faculties and after seven year's work as a teacher. I did it because something inside me compelled me to gain knowledge of things, so that I might perhaps be enabled

to serve in some way in these hard times. I consider it as a call, if you like. But if I were certain, at this moment, that at the end of my studies the ministry would be open to me, I would not regard this possibility with unqualified joy. It would not be easy for me to decide whether I ought to choose *that* path. Not only because of the weight and heavy responsibility of the task — one always meets responsibility, that is the condition of life in God's service — but on account of the principles and forms to which the ministry is submitted. In 1923, Emilia Fogelklou, our first woman theologian, wrote an article putting forward some points that seem to me to be full of profound truth. I take the liberty of making use of a few of them below.

The present-day religious situation is strangely like that in which Paul found himself when he cut off from Christianity the sacred Jewish ritualistic inheritance. At the present day, there are many Churches and sects hemmed in by greater or lesser barriers of a hierarchic, organisational or confessional kind. They can all justly point to good results of their methods, just as the Jews could with their ceremonial law. I am convinced that God's spirit lives and works in all of them. But besides these communities, there exists now, as in S. Paul's day, an enormous number of people — among the educated just as much as the so-called lower classes — who no longer feel at home within these barriers. Are they responsible or is the Church, who has failed in her task, who is no longer there to serve, no longer there for man's sake? In S. Paul's world the barriers were broken and a new brotherhood proclaimed. Is not something similar happening today? It is not a case of a superficial effacement of the frontiers, but of a deep unity of life. We all desire a positive, central Christianity, so deeply embedded in the soul that the barriers, of which we have spoken, will become insignificant and unnecessary, and will no longer act as hindrances to men. That does not mean that we wish to betray our spiritual heritage. God's ways are manifold.

The recent Bible controversy has presented us with an "either or": either we dare to rely on the life-giving spirit

and in so doing risk in a certain sense valuable foundations of the past. Or we do not rely on the spirit, but all the more on the external structure. Then finally one finds oneself in the realm of ritualism, orthodoxy, hierarchy, confessionarism; one has shells instead of kernels. One strives to win security against risks — the question is whether one does not thus run a far greater risk. In wanting to win life, one loses it.

Of course I do not mean that every form and organisation is in itself wrong, but only that words and ritual should never kill the spirit. A certain form, a certain organisation is undoubtedly necessary. Even so would I emphasize once again that faithfulness and gratitude with regard to the spiritual heritage have a high and inalienable value.

Our Swedish Church is characterised by a combination of traditional ecclesiastical, and free evangelical thought and sentiment. If the Church extends the ministry to women, it means that the official point of view, though not entirely abandoned, must at any rate give way to the Christian idea of personality. But what is woman's conception of the situation? Does she fulfil her religious task best by accepting the institutional position? Or would she perhaps fulfil her calling better in freer, more personal ways? The world today calls us to work, not only in the family, but also in society. The world paints a terrible picture of strife between peoples and classes, of outward and inward need. All this is going on by the side of the many preachings and traditional services so far removed from reality and a closed door to most of the many sufferers, giving them neither consolation nor help.

I do not know the way out. It is an uncertainty, a hope. Perhaps just that is our task, to watch and pray. To listen to God's voice to us in the present circumstances and to obey when the time comes. This does not in any way mean exclusiveness, passiveness, refusal to work in active collaboration with all sorts of Christian fellowships when the occasion offers: Church, sects, Salvation Army, etc. Active work — no forcing of conscience, and with God's grace, where God commands. But above all let us guard against our spiritual life being put in bondage!

Women in the Church

Roman Catholic Point of View

LOTTE LEITMEIER

When one speaks of the Catholic Church, one must always bear in mind that she has two principles of life. The first is the ever-living Christ in the sacraments, the second the human community into which Christ is born again. While the working of the absolute, self-contained divine life is only to be found through the sacraments, the fate of the developing and growing divine life (so far as one may speak of such a life), the fate of Christ amongst men, lies in the hands of all believers. Yes, the sacraments, which are most closely bound up with growing life : marriage, which presupposes a natural life, and baptism, which presupposes the supernatural, all lay people can bestow these sacraments ; in fact, formerly, lay people alone could do so.

So the woman is and remains, according to the word of the Apostles, excluded from every active position in the sacramental administration of the Church. But the second principle of life, the acceptance of the Word and Christ's life in human beings, is carried out by a tremendous number of women. This situation was not created by the Apostles. Already in the ideal life of Jesus this idea is presented. One need only consider the rôle of the Apostles and of the Mother of God.

Most women's work has been done quietly and inconspicuously, which does not lower its value in the eyes of a Christian. But the public life of the Church has also been very greatly influenced by women. Thus writings of saintly women reach the summit of mysticism. What an influence the compassionate Saint Elizabeth's life had on the charity of the Church. How greatly has present-day worship been influenced by a woman : Saint Margarete Maria Alacoque. But a sphere of action in the Church is also within the reach of ordinary women. It is perhaps as well, first of all to make

a brief survey of the particular callings, and then to consider the common tasks which fall to the feminine sex.

Two modes of life are considered in the Catholic Church as the natural callings for women, those of the mother and of the nun. Motherhood and the family are of great value to the Church, because they are the presupposition of her natural growth. But what interests us here is the woman in the Church, or rather in the parish, that single cell in the great structure of the Church. The Catholic parish consists of a clergyman (now usually a priest representing the bishop) and the believers. The priest is the representative of Christ and carries out his duties in the Liturgy. That is why we Catholics have such respect for him. The Liturgy does not concern him personally, his theological knowledge, his experience in matters of spiritual life, his holiness. "The priest at the altar has no face", runs a hymn. It concerns Christ alone, Who speaks to us, lives with us through the one dedicated to His service. But women have the same task as they already fulfilled during Christ's life-time. When the Lord died, several women stood beneath the Cross. Every day, in innumerable churches, women kneel before their Lord, as He bloodlessly repeats His redeeming sacrifice. Besides this deepest and most important task, women have several other duties in the community. Just one example: they are the first to shape and teach the yet undisturbed and open soul of the new man.

The second natural calling is that of the nun. The pure woman bears within her a wonderful natural sanctity. And the Church is full of esteem and love for this marvel of human nature, and sings its praises in terms of the greatest tenderness. And she dedicates the pure to God the Lord in a special consecration, so that they may entirely and completely belong to Him. Certainly here also the spirit and the dedication are the essential point, not some kind of denial or purely physical matter. Among us are many thousands upon whom God calls in this way.

These two callings are fulfilled in silence. In the public realm, the Church accommodates herself as far as possible to the different peoples and their culture. Nowadays with us

the following activities are supported and brought within the framework of the Church : teachers (in the Lycées, religious instruction is only in a few cases given by women), parish workers (charity work besides conversion and preparation for communion), social workers, club leaders. In this work, they like all Christians are submitted to the authority of the Church (either to the priest or, more rarely, even directly to the bishop). It is said that the Catholic Church is restrained with regard to women's public work. And that is true in so far as she is forced to be so through love and prudence. She would like to protect women from professions unsuited to their nature, and she will ever pity those who are compelled to lead an unhealthy life in factories and official posts.

A province, long closed to women, but in which they have rendered real service and could render still more, is theology. Just as sciences should become common knowledge, as far as possible, so should theology, the highest of all sciences, be the least exclusive. It is deplorable that this exclusiveness should exist at all, just because ignorance so easily brings religious errors in its wake. It does not lie in the nature of the matter or in the intentions of the Church, the latter also as far as women are concerned. One need only turn to the life-stories of a few educated women in the breviary. Here a particularly good example is to be found in Saint Katharine of Alexandria, who combined great knowledge of wordly sciences with remarkable theological knowledge. The same is true of Saint Gertrude. It is a tremendous distinction for Saint Theresa to have become *doctor ecclesiæ*. The theological knowledge of these women was due less to profound study than to direct recognition of an intellect, purified by grace and religious discipline. That this is no inferior kind of knowledge is testified in the declaration of one of the most outstanding theological scholars, Saint Thomas Aquinas ; he seems to have acquired his knowledge more through prayer than from learned books.

Theology ought to be the science most congenial to a woman's nature. Goethe's words apply to her : the greatest depth of thought has also the greatest depth of feeling beside it. But feeling has ever been the strength and weakness of

women. This shows that the study of theology can help woman herself, but that she can also do valuable work for theology. The latter is quite clear if one turns round Goethe's phrase. And one is entirely justified in doing that. It is undeniable that with sensuous-spiritual human nature, a disciplined and strong emotional life actually furthers the understanding of God. Also in the intuitive vision of religious truths, women have great possibilities, as the previous examples show. But that leads to the consideration of women's general characteristics.

The gifts and therefore the tasks, as also the responsibilities, are divided between man and woman. What are these common tasks ? It is said that the man is the earner, the conqueror, the woman the preserver ; he the restless one, striving ever further, she restful in her very nature, reflective. And it is natural, too, that God should have granted a restful, protecting, devoted nature to those whom He has entrusted with the inmost watch over His great secret : life. For this reason, women should be the conservative element in humanity, avoiding exaggerations, upholding qualities which are lacking nowadays. But what we lack particularly, at the moment, is spirituality and personal greatness.

Therefore, if women are to fulfil their tasks in God's Church, they must be spiritual, passing on to humanity the secrets of the obscure spiritual world. And they must be great. This age of mass influence needs greater personalities. And Christ has taught us that our greatness is in proportion to our surrender. Does not that answer the voice of Nature in us, urging us to sacrifice ?

That love and surrender, humility and self-sacrifice, may not die out among men, but may grow : that must be women's deepest concern. So teaches our Holy Church.

I cannot close without mentioning a woman, who of all human beings has played the biggest part in the Church : The Mother of God, the Holy Virgin Mary. God made His work of salvation depend, not on priests, not on dignity and ordination, but on a simple woman. And through the greatness of her love and surrender she has become what she is to us Catholics : the being, most loved and honoured of God, and whom He has made Queen in His Kingdom.

Pioneer Days amongst Women Students

RUTH ROUSE

Never was any woman given such opportunities of international student friendship as fell to my lot. First a year in the secretaryship of the British Student Christian Movement as its woman travelling secretary, the second appointed to that office. During that time I helped to start Christian Unions in a number of universities and colleges in the United Kingdom, and visited the Scandinavian universities where the foot of woman travelling secretary had never yet trod. Next, two years in the United States and Canada, first in the Student Volunteer Movement and then in the College Y.W.C.A. Then two years in India, during which my mission allowed me to do some pioneering for the Student Y.W.C.A. Lastly, from 1905 to 1924, the wonderful experience of being travelling secretary of the Federation for work amongst women students, which meant pioneer work all over Europe, and visitation of the Far East, Near East, South Africa, Australia, New Zealand and South America, as well as repeated visits to North America. But good as life was throughout my Federation experience, the early days of constant new adventure were best, and I am happy to think them through again with you.

The Field.

The field of women students, as we who were pioneers in the Federation knew it, was sharply divided in its attitude towards religion. In Europe, including the United Kingdom, women students were still in the days when they had to struggle against opposition to enter the university. This produced in most of them a psychology of revolt against family, Church and state, and resulted in a wide-spread unbelief in Christianity, as they understood it. There were, of course, individual exceptions, and in certain countries there were strong Christian groups: as for example amongst the

medical students in Edinburgh, Glasgow and London, many of whom were preparing for the mission field. These took the lead in the Student Christian Movement, and were its pioneers to other faculties. Somewhat similar circumstances prevailed in Australia and New Zealand. In the United States and Canada the case was quite different. There, a large number of women students were closely associated with the Churches. Indifference and carelessness there were, of course, but there was little opposition and, in the late nineties, in the United States, the College Y.W.C.A. had been for two decades an accepted feature of college life. So it was in the higher schools in South Africa, and in all mission lands. At that date, women students in mission lands were for the most part Christians, educated in mission colleges and schools. Many of these institutions had been founded by American women students with College Y.W.C.A. traditions behind them, which they perpetuated amongst their pupils. In Japan, however, there was an early influx of non-Christian women into government and mission higher schools, and the Christian element among women students was far from having the predominating influence it had in China, India and the Near East.

The Task We Faced

Approach to such a field was not altogether easy. There were no Christian Unions and no National Student Christian Movements, almost no women student organisations of any kind, no women student hostels or residences. The people, who were genuinely interested in bringing a Christian message to women students, were not always those who found a ready entrée to them — now a keen member of some Student Christian Association existing amongst the men, now some Y.M.C.A. or Y.W.C.A. city secretary, now some old lady who felt a call to work amongst, or to pray for, women students. Heroic souls — I think of one who used, year by year, to visit every single woman student in Berlin, to invite her to a Bible class. My first invitation to Sweden came from an old lady, who, inspired by the success of Donald Fraser's visit to Sweden in 1897, wrote me letter after letter, contain-

ing water-falls of Bible texts, but not one single fact about the women students, she was convinced I ought to visit and convert. However, by hook or by crook a meeting would be arranged. Women students would roll up, from a desire to argue or from curiosity. The visit of a foreign woman student was an unknown thing in those days. Once in their presence the common student interest made a link, and never did one fail to make friendships which stood the test of time. The approach was different in every country. In Russia, in 1903, a few men students brought their women student friends to see me. In those days in Russia not more than five students were allowed to meet for any purpose whatever, except their lectures, and our first meeting totalled the illegal number of thirteen.

Once or twice I entered a country with nothing but an introduction or so to persons, not women students; and once, in Belgium, I was reduced to issuing invitations in my own name to every woman student in the university to come and meet me in my hotel. In Vienna, it was a case of sandwich-men parading up and down in front of the university, inviting all and sundry "Studentinnen" to come and hear me talk on "The Social, Moral and Religious Problems of the Women Students of Five Continents".

As soon as you secured one friend amongst the women students, whether she was a Christian or not, the rest was comparatively easy — she did the propaganda, arranged further meetings and coaxed or coerced her fellows within the sound of your voice.

Our first objective in such a field was evangelism through the medium of apologetics: larger meetings would be succeeded by smaller meetings for those who showed signs of interest. We would normally secure a tiny nucleus who were ready to join some sort of Christian Union, and we would aim at arranging some form of Bible study, usually in small circles for those who were beginning to seek.

Position of Women in the Federation

At the time the World's Student Christian Federation was founded, not only were there no women student leaders

present, but it had not dawned on the men that the question of the relation of women students to the proposed Federation would arise. They came from countries where there was either no Christian Movement amongst women students, or where it was, as in America, a branch of the Y.W.C.A. There was one exception. The British College Christian Union had Women's Unions as well as Men's, and the British representative served notice on the Federation, that in affiliating the British Movement they were taking in women as well as men. Subsequently, wherever the same development took place, the women automatically entered the Federation as part of the National Movement. At a later stage, the Federation accepted National Student Y.W.C.A.'s in the countries where these existed side by side with a National Student Y.M.C.A., on the understanding that some sort of formal link was formed between the brother and sister movements, i.e., that in theory the National Student Movement embraced both the Student Y.M.C.A. and the Student Y.W.C.A.

Four W.S.C.F. conferences took place before women students were admitted to them. In 1905, parallel W.S.C.F. conferences were held for men and women at Zeist and Driebergen in Holland, the women attending four sessions of the main conference. The W.S.C.F. Committee at that conference formally appointed a travelling secretary for work amongst women students (I had actually held this office for a year past) and a Women's Cooperating Committee. At Tokyo in 1907, I was present at some of the sittings of the Committee; women were appointed on the Committee for the first time; and women delegates attended all the sessions of the conference, except for one or two meetings on their own special business. The Women's Cooperating Committee worked until 1913, when it was dissolved at the Lake Mohonk Conference, as its usefulness was felt to be past. From that time onwards there has been no distinction of privilege between men and women on the Federation Committees.

Women's Contribution to Federation Work.

It is fair to say that the women students have made a distinct contribution to the Federation in certain directions.

Their membership has made for continuity. Had women been excluded from the Federation, it is problematical whether it would have held together during the war, or have been able to take up work again after the war. Throughout the war years, but increasingly towards its finish, it was in some countries the women student members, who, while the universities were practically emptied of men, carried on the movement's work, and as far as practicable kept in touch with their friends in other countries, even on the opposite side. Women too, because the economic pressure on them is, or at least used to be, less severe than on men, have frequently been able to hold poorly remunerated or voluntary posts for a far longer time than men, and as secretaries have given continuity and accumulated experience to the National Movements and to the counsels of the Federation. There is a danger here, but also an advantage.

Women are generally stronger on detail than men, and so it has proved in the Federation. A good many schemes, which the Federation has initiated, owe their working out to women; this was very markedly the case in work amongst foreign students; the *foyers* originally started in Geneva by Elizabeth Clarke (U.S.A.) and Constance Grant (New Zealand) and the *Foyer International* in Paris started by American Y.W.C.A. workers have found imitators all over the world, both amongst men and women. In certain countries, it may fairly be claimed that women members have contributed much to the consciousness and the conscience of the movements on social questions; witness the service rendered to the cause of social righteousness and peace by such women as Mary Dingman, on the staff of the World's Y.W.C.A.

The Contribution of the Women of the Federation to the Kingdom of God.

A far more important question than women students' contribution to the Federation is the question of what the women student work of the Federation has contributed to the coming of the Kingdom of God.

“ The greater part of being wise is being wise in time ”. With regard to women, the Federation was wise in time. Had not the early pioneers acted on the principle that they were called to establish a cell in every university and college, however few the women students ; had not they felt it worth while to start a Christian Union of two in a student body of ten — (superior people smiled when we did so) — it is scarcely to be doubted that the anti-religious phase amongst women students in the universities would have lasted longer than it did. A long continued anti-religious attitude amongst women students would have had disastrous consequences on education, for it would have meant an anti-religious attitude amongst women teachers. In this connection it must not be forgotten that in almost every country, women teachers far outnumber men teachers.

Christian women students today are rendering a big service to the Church. Their contribution would have lagged behind had not the Federation had faith to claim the woman student-world for Christ. Visit the mission houses ; attend conferences of such movements as the Young Women's Christian Association ; examine the secretariat of international or world Christian organisations ; you will find that almost without exception the leaders are university women and that the large bulk of them drew the inspiration for their life work from their membership of their University Christian Union.

Study the women's work of the Churches in Christian or non-Christian lands and you will find that the women who started Women's or Girls' Auxiliaries in the Churches, or other special forms of girls' or women's work, were students, who on the strength of their experience in the Student Movement desired to introduce its methods into the Churches.

Turning to work in non-Christian lands, it is surely not too much to say that certain branches of missionary work in Africa and the East, women's hospitals and dispensaries, child welfare, women's colleges and higher schools, and certain forms of industrial work, could never have been started and could not be continued had the Student Christian Movement failed to seize its opportunity amongst women students

in the universities. If women students do not offer to fill such posts, under the missionary societies, they go unoccupied.

Looking back over the history of the Federation, surely, in few things is the guidance of God so clear, as in the resolve of some of our early leaders, that the women students of the world must be won for Christ.

Problems of Women Students in India

SARAH CHAKKO

India is such an extensive sub-continent with peoples of various races and religions that it is impossible to generalise on any aspect of Indian life. Customs and manners of the people vary from province to province. What is true of one section of the country is not true of another. The scope of a short paper like this does not allow one to go into details, and generalisations become necessary.

The problems of women students in India are slightly different from those of her western sisters. We have not yet broken away completely from the shackles of century-old customs that have kept our women in bondage. We are struggling for the social emancipation of women, for we believe that in that lies our hope for the future. The minority who have received the benefits of a liberal education are seeking for more and more channels of self-expression; at the same time they are conscious of the tasks that lie before them and the needs of their less fortunate sisters.

As a result of this new awakening of the womanhood of India, women students are very actively involved in the political and economic upheavals of the country. There is a very genuine desire to take one's share in the responsibilities of public life.

They follow with the greatest interest the political problems of the day. There is great heart-burning when the conferences, called together to bring about intercommunal agreements, prove fiascos. A few left colleges and took part in the picketting of liquor shops and foreign cloth shops, as organised by the Indian National Congress. A good many students all over India are strong advocates of *khaddar* (Indian hand-spun and hand-woven cloth) and *swadeshi* (Indian made goods). But while the majority are pacifists in their methods for realising their political aspirations, we also receive rude shocks from a few who hold different views.

A Bengal woman student attempted to shoot the governor of the province at one of the recent annual university convocations. A few months ago another student was arrested with fire arms in her possession. These incidents are only outward indications of the problems that the women students are facing these days.

Though the political problems attract the attention of a good many and though a few, especially in Bengal, take active part in political agitation, the majority of women students are more interested in a constructive programme of social reform and economic reconstruction. This is partly the outcome of the lead taken by the women's movements, such as the All India Women's Conference for Social and Educational Reform and the Y.W.C.A.

In the economic sphere the women students are very much alive to the need of the vast majority of India's teeming millions, who live in the villages. Yet, though they realise the need for rural reconstruction and desire to do their share in the working of these schemes, the social customs of the country make it very difficult for young women to get out to areas that need help most badly and do anything worth while. In villages, in many parts of India, it is not considered "safe" for young women to go about freely and independently. Here again the student has to fight old ideas and customs. There is a real clash between the awakening young womanhood and the old seemingly meaningless customs that imprison them.

The employment of child labour in the unregulated small factories and the unsanitary conditions that prevail there, have attracted the attention of student groups. In Madras a few students helped to collect statistics and study conditions. But apart from these things, they have been able to do very little.

The problems of a social order are very keenly felt. The existence of the outcaste community is regarded as a great blot on the good name of the country. Students realise the injustice done to the outcaste by society and are glad to support any propaganda against it. In the recent demonstrations against untouchability which followed the breaking of

Mahatma Gandhi's fast, the upper caste Hindu women students took an active part.

The evils of *purdah* (seclusion of women), which is still prevalent to a great extent in Northern India, is gradually breaking down. Some of the women students who attend colleges (women's) still observe *purdah* in their own homes. Many rebel against this. But the tendency to rebel against old standards and old customs before new standards are adopted, frequently lead them into trouble.

Though child marriage is forbidden by law, the enforcement of the law is slack. The problem of child widows and the appalling figures of infant mortality cry for reform of social customs. The breaking of century-old custom is uphill work.

The difficulties and problems before the Indian student are many. Some of them seem unsolvable in the course of one generation. Yet the average student is not cynical. She still hopes for the day when these social evils are eradicated and India can take her place among the greatest nations of the world. This will involve hard work, but she is ready to do it.

THE STUDENT WORLD CHRONICLE

Relations Between Men and Women Students

Two most interesting articles on the relations between men and women students have appeared in "Le Semeur", the magazine of the French S.C.M. They grow out of a special situation in one particular country, — "antiquated France!" — and will therefore probably astonish students of other countries where the situation is different. We think it interesting, however, to print some extracts from these two articles, as they are witnesses of the attempts that are being made by a group of young French people to solve the problem of relationship between young men and women.

P. M.

Before speaking of the relations between men and women students, I shall try first of all to describe student life with its dreams and ambitions.

When, on leaving school, the girl enters the university, she is obliged to adapt herself to the masculine environment into which she is suddenly plunged. She is treated as the equal of these big boys whom she nevertheless feels to be so different from herself, and who obviously show an interest in her.

Above all, she differs from her fellow student in her attitude towards the future. The young man chooses his career and then works with the intention of reaching his goal, apart from any relations with the girls with whom he associates. He seeks his vocation. Later, but in a very distant future, when he is able to assume the responsibility, he will marry and establish a home, but marriage will not bring any important change into the general course of his life. He can marry at whatever age he pleases, and that naturally gives him complete freedom in his work.

For the girl it is quite different. She begins to study but feels vaguely that perhaps none of her plans will be realised, and that marriage will come to upset her life and turn it towards a new future, for whereas it is considered almost scandalous for a man to throw up a position or abandon his vocation for love of a woman, it is accepted as perfectly natural for a girl to sacrifice everything for her husband.

And it is right. Is it not in so doing that she realises her vocation ? Yes, I say *vocation*. It is wrong to believe that she marries in order to have a more comfortable or a more independent life (this is certainly not the case today). It is far more that she feels she is obeying a divine law written in her soul and in her flesh, and that in order to obey it she must accept the necessary sacrifices and self-denials. With her, it is indeed far more a longing for motherhood than for happiness.

Then why does she study ? It is because in spite of this great longing, she can do nothing to bring it about. Present-day life demands that a woman should be able to support herself. "One must either have a husband or a profession", as a professor said to his pupils. No fortune is secure against disaster, and even if materially she does not need to earn her living, the modern girl can no longer accept the idea of spending her whole life waiting for that something that will never come. She feels within her a whole store of unused potential vigour, and if there is one thing that a woman fears above all others, it is to be useless.

In order to prepare herself for that life, she must study, submitting to masculine disciplines which are often very painful to her. She does it conscientiously, but dreaming all the time of that "perhaps" which will completely change her life. Even if this mystery of the future sometimes has a certain charm, one must realise what uncertainty and often anxiety it may cause in the girl's heart, especially as she sees year after year go by.

Qualified above all for home life, the girl is often obliged to leave her family and live alone in a strange town. It must be realised how difficult it is for a girl to live alone, far from her family, which, though it is often an obstacle in the way of a more independent life, is nevertheless an essential source of the balance she needs.

But let us go a little further into the subject and examine the difficulties that she encounters. First of all, we must realise clearly that prejudices are still very much alive and that comradeship is often unfavourably viewed, especially in the provinces. This helps to falsify the relationships between young men and girls and to establish that rather equivocal atmosphere in which a frank and healthy comradeship cannot develop.

But besides the external difficulties, the girl is faced with problems which originate in her very nature. The difficulties vary according to whether the girl is in contact with students younger or older than herself. However, one obstacle which she is always encountering comes from her desire to please.

The desire to please is often joined to the desire to give pleasure, which is the principal stimulant in a woman's life. The desire to be pleasant to everybody, to be conspicuous by her beauty, her intelligence, her grace — all girls, even the shyest ones, have this longing. The simple desire to shine in order to be noticed by young men and to eclipse her companions is a tendency which sometimes has a more profound cause. But all this artificiality on the girl's part prevents frank and cordial comradeship. I think, moreover, that the girl who arrives at the university very young does not usually realise this.

It is often at the university that she is in daily contact with young men for the first time, and — especially if she has no brothers — this contact interests her by its novelty. She finds herself confronted with beings who think, feel and react differently from her. A new world is revealed to her, attracting her, and she wants to show that she is its equal.

More positive than the young man, she often throws herself more enthusiastically into her studies and into abstract ideas in general. It is the age at which she is most attracted by feminism, when she dreams of purely intellectual friendships, without realising the disappointments to come. Indeed, such a conception of feminism can bring nothing but disappointments.

Her intelligence is certainly not inferior to that of the young man, but *different*. I believe that many difficulties and rivalries could be avoided if she tried to develop the qualities which are her own, even in purely intellectual work, instead of vainly attempting to equal young men on their own ground.

But affinities reveal themselves, sympathies are formed. There is the fellow-student who is indifferent to her, with whom she has only very superficial relations, and in whose company she is usually simpler and more natural; as she is not trying to win his admiration, she shows herself as she really is.

On the other hand, there are those towards whom she feels sympathetic. It may happen that this sympathy develops into a deeper feeling, but that does not eliminate the difficulties — on the contrary. Powerless to do anything to make her position clear, not knowing what the young man thinks of her and not being able to ask him (not only out of convention, but out of modesty) she tries to find out, to draw attention to herself by indirect means. She tries to please by being brilliant, or again by effacing herself and feigning an exaggerated indifference, according to her temperament. And so, considered too forward or too cold, the young men often find her puzzling and strange.

Yet for all that, very often the young men are to some extent responsible for her disappointments, and by their attitude tend to confuse the young women.

One tendency to be found in young men certainly as often as is the desire to please in women, and just as important a factor in falsifying relationships, is bluff. The young man bluffs as soon as he is with girls, in order to show his superiority in the intellectual and artistic field, and above all, perhaps, in the world of sport.

The young man is very naïvely proud of his strength, but he asserts this superiority — indisputable! — with a lamentable want of tact. What a number of girls, at the instigation of young men, or to avoid their jeers, have permanently injured their health by making far too violent efforts!

Finally — a more serious matter — many young men consider girls to be nothing but a subject for sentimental amusement.

In some universities, girls feel definitely that the young men are trying to make game of them, to see how far they will go. If the girls refuse, the young men jeer at them and leave them alone, respecting them more, perhaps, than the others. Thus many girls suffer continually from this mean, hypocritical and often unconscious attitude of their fellow-students, and their suffering is often made worse by the feeling that they have not been able to keep the right attitude, but have let themselves be carried away further than they wished.

It is appropriate here to mention flirting, that game so much in fashion in many of our universities. But what really is flirting? It seems to me that flirting is playing, and playing with fire.

For the young man, at any rate, it is a game, a distraction that he will forget tomorrow, and he will never *think* of marrying the girl with whom he has flirted. For the girl too it is often nothing but a game, which amuses her because she likes to shine and to be made much of. It flatters her in her own eyes and in the eyes of the world. But often she is caught in this dangerous game. And when she flirts, she secretly hopes that by dint of fringing love, in the end she will meet the real thing.

I wonder, too, whether in more serious circles certain "friendships" are not as dangerous as flirting. They are practised on a different plane, purely emotional, or even intellectual. But all the same, at the bottom of them lies this attraction of the young man towards the girl and vice versa. The young man likes to "rest" in feminine company. When he is tired of arguing with boys who oppose him with other ideas, or when he has great schemes, he goes to the girl, convinced that she will try to understand him. Or if he is very

tired, or bored and discontented, it is also in the girl that he seeks comfort.

But whereas he sees in this only a passing contact which will be forgotten tomorrow, the girl, more sensitive, already considers it as a choice.

We find, therefore, that at the bottom of all the difficulties in the way of frank and loyal relations between young men and girls lies this attraction of the man for the girl, and vice versa.

But in these conditions, is friendship possible between young men and girls? We do not think so. Even in pure friendship, there is always a basis of coquetry on the girl's part and of gallantry on the young man's. Is not Abel Bonnard right when he says, "that between man and woman, all peaceful friendships have a basis of indifference, and all stormy friendships have a basis of love"?

A great many girls, realising that comradeship, when it becomes more intimate, leads inevitably to love, afraid to burn their wings and on their guard against their own sensitiveness, prefer to keep resolutely away from it and assume a cold and reserved attitude. Indeed, the only possible comradeship demands struggles: the girl must strive to find her inward equilibrium and to accept her lot. But as well as this, and most important of all, is mutual respect and the recognition on each side of the other's difficulties.

Finally, the young man should take the girl more seriously and cease to regard her merely as a toy for his amusement. He should take his share of responsibility in his relations with girls and not throw *everything* on to them.

But the girl must also recognise her responsibility, a responsibility which is all the greater because she is more mature than a boy of her own age. On her devolves the duty and privilege of knowing how to make herself respected. Too often she forgets that by her attitude she may deeply wound a young man who is much more emotional than he wishes to appear, and that she may rouse desires in him which he cannot satisfy and which cause him suffering. In this way she may destroy for ever the ideal of woman that he had created for himself and which was his purest safeguard.

The task is certainly a difficult one, but as H. Gray says; "the stakes make it worth while: a good comradeship, frank and with no reservations, is a tonic element, a very precious experience".

Denise GRUNEWALD.

When the young man first enters the university, he has had very little previous contact with girls. If he has sisters, he usually considers them either as children or as entirely different, more or less incomprehensible beings. For him, the girl generally remains very distant, and he does not dare approach her; the truth is that, without realising it very well, he has too great a desire to approach her, whether in his opinion she is an ideal being, an object of desire, or simply something absurd. But he is suddenly going to find himself, without any preparation, in contact with these girls whom he does not know. At first, these new relationships will seem to him to be devoid of all formality and restraint, and he will think he is free to say and do anything, in spite of his awkwardness. And then he will discover that he is not superior to his new companions in work and play, but on a standard of complete equality with them.

These two facts, freedom and equality, in the relations between young men and girls, are quite recent in the history of our civilisation. The problem confronting our generation is therefore a new one, and one which we must solve alone, for the experience of our fathers can be of little service to us. In fact, it will be an added difficulty for the young man, for he will usually be completely misunderstood by the preceding generation. Certainly in my town, two young people who go out together are considered as engaged, or on the point of becoming so. So modern freedom is extremely relative; a young man can only meet a girl under very definite exterior restrictions.

We shall consider first of all what these relations can be in such a restricted sphere, and then how far they can go.

It is courtesy that makes relations in society possible, as it does between young men and girls. Courtesy might be defined by its purpose: a manner of entering easily into relationships without compromising oneself.

Can one ask young men to take the initiative in this courtesy? I do not think so. Awkwardness or shyness are characteristic of young men, whether they are religious or not, and perhaps especially if they are so, because in that case, conscientious scruples and puritanical education usually combine in preventing them from having any kind of freedom with girls. These faults have nothing to do with morality, or rather, they have no moral significance.

According to their temperament, young men react differently in mixed society. Their shyness may manifest itself naturally, in which case they will retire within themselves or into a small group of masculine friends — this is what happens most often. Or they may become cynical and even brutal with regard to girls. Finally, the most sensitive, and often the least scrupulous, will hide their

shyness beneath an excessive affability, and exaggerated courtesy, and that will lead them to flirting.

All these forms of rudeness are spontaneous. Young men find it very difficult to be natural. They are in the process of becoming men morally, as a little time before they became men physically. At this difficult age, when sexual preoccupations reach their maximum intensity, young men feel compelled to hide behind an attitude and thus to escape from girls.

Can the girl be expected to lead the way? Men are usually what girls want them to be. Many people will think that it is unfair to lay all the responsibility on girls in their relations with young men. They too are at a difficult stage in their development, at an unsettled age of intense emotionalism, which expresses itself in great enthusiasm or profound lassitude. This instability makes it difficult for them to remain always self-controlled; how can one make them responsible for all their actions and gestures? First of all, girls are more precocious than their masculine companions, and begin to emerge from that troubled stage just when young men enter it. Girls are already facing existence, whereas the young man has hardly rid himself of his impressions of adolescence. Therefore girls have a start, which makes them responsible. And then they are naturally more sociable and can adapt themselves more easily, and every effort they make to cultivate pleasant relationships will be part of their whole feminine activity. They are preparing for their natural rôle in the family and society. It is only thanks to women that civilised societies have ever existed.

It is therefore the girls' duty to create the attitudes of the young men — not to allow rough and coarse language, to cultivate external politeness. But this courtesy demands another, deeper one, a courtesy of heart, which is an ever-alert sensitiveness, an active kindness together with a certain reserve, a delicate art of knowing the right thing to say, a given proportion to everything, short of which a girl fails in her true vocation of woman.

This banishes Protestant stiffness, fruit of a puritanical tradition, "*Ersatz*" of a past Christianity. It further banishes the excessive emotionalism which flourishes in purely feminine circles. Finally, it banishes all coquetry: the pleasure of being surrounded by a little court and the naïve pride of ephemeral successes. This sensual flirting discourages any serious relationship and lowers the girl in the young man's estimation to the rank of a mere amusement.

Therefore the girl must be spontaneous, individual, reserved, if she wants to have relationships with young men. Every girl should always feel toward them like the daughter of the house, helping to

receive the guests. A young man is always and everywhere the guest of the girl, and the courtesy with which she welcomes him is like a dress she chooses to receive him in. Her influence is considerable; in the same way that a boy is only polite because of his mother, a young man is only so because of a girl.

Courtesy of heart really means a Christian attitude; for the girl it is a question of considering each one like the next, as someone whom one tries to help. It is on this Christian foundation that comradeship can be built.

Comradeship reaches beyond the simple relations of courtesy, but nevertheless does not go as far as friendship or love, to which it is often compared. First, this comradeship is evidently a thing of action: work in common, sports, games, rambles, moments of active life which leave living memories and during which one has been able to appreciate, know and become attached to the other. But comradeship is also made up of disinterested action, of services rendered. At the university, engaged in the same work, there are a thousand opportunities for helping one another.

But a particular element should come in here — respect. Each one should respect his comrade, realising his spiritual dignity: "he is somebody like me", one must always say to oneself, "and therefore cannot be of use to me as a sensual amusement which would make of him an object of more or less disguised pleasure". There again, this indispensable mutual esteem can be created above all by the girl: the young man will only respect her in so far as she wishes to be respected, but he will always respect her if she knows how to insist on it. And that implies no stiffness — only seriousness.

Another specific element in this comradeship is charm: the girl and the young man, being what they are, have something special to exchange. The young man will renew his sensitiveness, will acquire a certain finesse of heart and of mind. He will become more intuitive, more understanding, and at the same time his brutality and awkwardness will disappear. The girl will lose her excessive emotionalism, and her masculine friendships will be useful in counterbalancing her feminine ones. She will find her equilibrium, put her ideas in order, take part in masculine intellectual preoccupations and thus enlarge her horizon. But in this exchange, each one must remain himself, precisely so as to be able to bring something new to the other.

But comradeship blended with respect and charm is not a stable product, in the sense that it is the normal road to love, not that it necessarily leads thither. Intellectual intimacy may lead one day to the desire for complete intimacy, and love immediately destroys comradeship. How many comradeships have foundered on a one-

sided love ! But love can destroy comradeship in advance if it is the acknowledged purpose of it : many mothers and many girls hunt a husband in the fields of comradeship ; in this case, either the young men take advantage of the chance to flirt, or else they react in adopting an ice-cold attitude and often end in believing that no sort of comradeship is possible.

If comradeship between young men and girls is different from purely masculine comradeship and, something, other than flirting or love, what is it ? Clearly something unstable and difficult, even impossible, for those who do not know in which direction they are going and have only antiquated social conventions to guide them. It needs strong autonomous personalities, founded on a true religious life. The Christian social frame has given way ; if the spiritual values which it upheld are to be preserved, this can only be done through a Christianity which is lived. But it is not sufficient to think that, because one is a Christian, everything will be all right : respectful intimacy between young men and girls is a rare flower, growing in ground which is thoroughly ploughed by God. But even here, in the bosom of Christianity, this intimacy is threatened by grave danger : when people are raised up very high together, it sometimes seems as if a mysterious bond unites them, and then love appears and destroys everything. Comradeship is indeed a gift of God !

Our Federation groups could be the laboratories where young men and girls try to find out together how to be comrades, and that might perhaps help them, later, to represent more worthily, in their faculty or their school, the Master Whose name they bear.

Jean GASTAMBIDE.

Women Students in 1933 ; the Simonshof Conference

Much of the following statement is borrowed from the very valuable report, unfortunately too extensive for publication, written by Miss Schurmann, a Dutch student, after the Simonshof Conference in Austria, August 1933.

The first question raised at our Women's Conference was " our burning problems ". Very quickly one felt that all countries might be divided into two groups : those, where the political crisis is still in a " latent " stage, and those who are undergoing a national revolution. In the former, any general statement might prove true for certain groups of students, untrue for others. Norway, for instance, stated

that the two issues, which raised most interest amongst students, were the sexual problem and communism. The U.S.A. stressed how impossible it was to make any statement which would prove true for the whole of so huge a country : race questions are a dominant concern in the South ; personal relationships and sex have been for years discussed at length in women student conferences ; international questions are discussed a great deal in the East. In China the goal of all educated women is national reconstruction, education, improving the working conditions of women and children. The change in the status of women has been a tremendous one, all fields of knowledge and public activity are now open to them — (Russia unfortunately was not represented, it would probably have marked the same oneness of purpose — with opposite aims ! — as did the fascist countries !!).

Certainly the most striking feature of the Conference was the Austro-German point of view, which we might summarize like this : " In Germany and Austria our main interest is *politics* ; not as a problem but as a question in which our very existence is engaged (" als einzige Existenz-und Lebensfrage "). The individual stands in the midst of the community, and the community is his nation (" sein Volk " , a word with a more inclusive meaning than our word " nation " , implying racial kinship, " our folk " , " our people "). We owe our service to the community and full surrender is expected from every member. In Germany, the question before every woman student (whether a member of the Party or not) is not : " The national-socialists won't allow us women to do any work which could be done by men, let us stop studying " , but rather, " our great social distress, our regressive birthrate compel us to reconstruct the family and this is possible only when men get work and are able to support a family. Women, as a rule, have not been dismissed ; but when a given post should be provided for, naturally a man is chosen rather than a woman, and we accept this gladly as the very thing to do. And yet, marriage does not seem to us the only possibility ; we have other means of serving our country. Our work-camps are one of them. Our one aim is to serve the community, where we are needed, regardless of personal choice or preferences " .

This question of the woman not being allowed to work, in order not to deprive men from getting the position, stirred up violent contradiction. Here Czechoslovakia with her strong sense of individual freedom more than once raised her voice : " Are there not cases when the woman has to support a family ; what then if she is unprepared ? Is not the true principle to be applied one of ability rather than one of sex ? If you forbid a married woman to keep her position,

why allow men to occupy several positions, as is often the case without anybody even thinking of raising a protest ? "...

As days went on we had to realise more and more that national-socialism was not only a political doctrine but, to quote our Austrian friend's very words, a new "*Weltanschauung*". Not only should individual interests be merged into the higher interests of the community, but the existing institutions should be made to serve the common goal. For instance, the state should have right of control over the university. Universities have been the stronghold of humanistic thought; now the whole nation is in the remaking, the spirit of the university must be changed, in the interest of coming generations. Here again the debate became a hot one : should not the university be above political fluctuations ? Should it not be the one place where the right of free research and free thought is kept intangible ; where teaching should never be coloured by national passion ?...

Why did the discussion on ethics of sex prove such a poor one ? There is still great reluctance, at least amongst European students, to express themselves publicly on these questions, and still more to utter any general statement. But we all know the problem to be none the less a real one !

The whole question of women in the Church met with intense interest ; amongst the Protestant women students present — not to speak of the Catholics for whom the question is settled in the negative — not many advocated the full ministry for women with strong conviction. And yet, it did not seem to most of them to be a matter of principle ! In most countries, it seems, opposition comes less from the Church leaders than from the parishes themselves. Yet certain Lutheran Churches, in France, and in Holland, admit women to the ministry ; this would be true of the Congregational Churches and some other Free Churches in England and America. Theological studies are now open to women nearly everywhere ; in such countries where religious teaching is given in state schools, this offers larger opportunities to women. Theological thought is a sphere where women have not yet brought their contribution ; and the conviction was expressed that here, like in all other spheres, men and women are called upon to complete each other.

This is probably the dominant conclusion of the whole of the Simonshof Conference. The actual woman student has no sense of competition ; she feels she is living in earnest times where men and women have to fight side by side the same hard fight for a better world.

S. de D.

Notes on Student Evangelism Old and New.¹

1. *In the early history of the Federation, students and evangelism belonged together.* Our movement owes its origins to a passionate desire for the evangelisation of the world at large and the student world in particular. It was not founded in order to protect Christian students from the world outside, but rather to send them as messengers of the Gospel into that world. It was not meant to be a discussion-club but rather a centre of missionary action. In 1888, when the Student Christian Movement in the U.S.A. was founded, the watchword, "the evangelisation of the world in this generation" was adopted. In 1896, at the Quadrennial Conference at Liverpool, the British S.C.M. followed suit. And for a long period — in many countries up till the years of the war — the spirit of personal aggressive evangelism remained typical of our Student Christian Movement. It was a spirit characterized by a deep certainty and by a remarkable readiness in responding to God's call. Though at first evangelisation was closely linked up with particular Anglo-Saxon revival-movements (Moody !), it was soon adapted to the needs of other countries. By the help of Drummond's writings, later through Mott's and Wilder's personal visits it influenced almost all movements. In Mott, of whom it used to be said that he *was* the Federation, the conviction that the evangelisation of students is urgent, because the evangelisation of the world *by* students is urgent, became the dominating life-purpose. To him this main goal of the student movements is so self-evident that he considers that there is something wrong with movements which do not concentrate on evangelisation. "Have you any reason *not* to evangelise?", he asks often. We are inclined to consider that it was probably easier to carry out these ideas in 1895 than it is in 1934. This is certainly true for some countries (e.g., the U.S.A.), but not true for others (Europe-Asia). The pioneers of the Federation were often fighting an uphill battle.

2. *Why did this combination of student and evangelisation cease to be self-evident?* In the period after the war few movements in the Federation remained "evangelistic" in the old sense. What had happened to them? The following points may help to explain this development.

¹ To complete this subject, we also want to draw the attention of our readers to the special number on "Evangelism" of *The Student Movement*, November 1933 and to an article by Pierre Maury on "*L'Évangélisation des Intellectuels*", July 1933 number of *Foi et Vie*, 139 Blvd. Montparnasse, Paris.

In the first place the coming of age of the Student Christian Movements meant, that they began to take their own particular environment more seriously. They discovered the significance for their spiritual life of tradition (religious and national); or they entered deeply into the social struggle. Their interest was no longer confined to individuals but included those groupings and orders which transcend the individual. They looked upon their predecessors as incurable individualists who had often naïvely forgotten the reality of social and national forces.

In the second place it was now stressed that "the job of the S.C.M. is not only to help students to become Christians, but to help them to become Christian students". Study and discussion, often on a high intellectual plane, became central in many movements. In its best manifestations this tendency strengthened the spiritual effectiveness of the work, in its weaker manifestations it led, however, to a certain impersonal intellectualism or moralism, which used discussion in order to avoid personal decision.

In the third place the post-war generation asked itself whether it had a right to evangelise. Was it not more spiritual, because more honest, to refrain from any sort of witness until one's conviction would be more solid and one's experience more mature? "Have we got anything worth exporting", was the formula often used with regard to foreign missions, but equally applicable to evangelism.

In the fourth place the whole theological critique of pietism, which came both from the left and from the right, undermined the message of personal conversion and salvation, since it attacked either the objective basis of this message (God's revelation), or the subjective basis (religious experience). For all these reasons then evangelism, in the sense of aggressive attempts to win fellow-students for Christ, became rare.

3. *One of the most significant trends in Federation life today is, that evangelism by students and for students returns to its central place in the work of the national movements.* It is a striking fact that recently the urge to evangelise in the university-world has been felt spontaneously in so many countries at the same time. Great Britain has had its mission to Oxford, its Religion and Life week in Glasgow and a constant stream of smaller missions. France has had its Paris Mission last winter and will hold no less than five mission weeks in various universities this winter. Switzerland follows with a similar week in Geneva. Holland prepares for "weeks of action" in three universities. Hungary has had its great campaign in Budapest; Canada its mission to the University of Toronto. The "Burmah

Gospel Team " has evangelised among students in Burmah, India and Siam. In the meantime other movements, such as the Group Movement or the Hallesby Movement in Scandinavia, carry on a similar work.

How can this general turning to evangelism be explained ? In so far as human reasons can explain any truly spiritual event, they seem to be the following.

In the first place it would seem that there is less fear in our ranks to stand for some thing definite as a movement, and a deeper recognition of the fact that we have *received* a mandate, a message to be passed on. Consequently, the question is not so much (as it used to be) whether we have sufficient spiritual wealth to evangelise, but rather whether we will obey the call which (however dimly) we have heard.

In the second place there is in the student world at large and in our own movement specially a reaction against discussion for its own sake. In so far as this means a readiness to act and to obey God, it helps to clear the way for a new evangelism. In so far as it is laziness and superficiality, it will manifest its own emptiness. The general simplification of life among students, the decline of sophistication, the reduction of existence to such problems as war and unemployment, create a desire for clear, authoritative answers.

In the third place we must confess that we owe much to the challenge of other movements, especially the Group Movement. Even if we do not accept their method or message, we must be grateful for their call to positive evangelism.

4. *To Evangelise means to announce the Reign of God.* We must discover anew what evangelism means. Imitation of our own early history or of other groups is not enough, because we must use the lessons of our whole development, including those of the time when evangelism was less popular.

We find that the New Testament distinguishes clearly between teaching and evangelism. (Matt. 4 : 23) and that it uses as interchangeable terms, "evangelising" and "heralding the Gospel of the Kingdom", or "announcing the Gospel of God". The implication is clearly that evangelism is first of all the announcing of facts and realities rather than the passing on of teaching, theory or idea. In fact evangelism means to proclaim the Reign of God. It is actual and factual in character in that it says : God is and you are His. It has therefore no room for " may be " or " it seems to me ". Everything depends on whether the evangelist himself is grounded in this quiet certainty or whether he conveys the impression of talking about probabilities and possibilities. But more is implied. Evangelism

is not bringing oneself, not "sharing" of experience but always pointing to something or rather to *Someone else*. It does not rivet attention on the evangelist but on the good tidings and the Person from whom the good tidings come. For this reason uncontrolled emotion, the over-doing of the outward appeal or the bringing in of any sensational elements are against the very essence of true evangelism, while a certain reserve, a certain matter-of-factness is indispensable. Evangelism is then the bringing of the Gospel, the good tidings of God's existence, of His concern for man, of His coming into the world to men who have not yet heard it. Are there any such? Yes, many. We ourselves belong to a large extent to that category. For if we had really and truly heard with all our being, our lives would be different.

5. *To evangelise is not to take our start from a "point of contact", but from God's Call.* But how can we hope to be understood unless there is something in men that we can appeal to, that is, a point of contact? Must we not begin by seeking for common ground between ourselves and our hearers? The whole evangelistic approach as well as the contents of the evangelistic message depend on the adequacy of our answer to this question.

Let us first see what "points of contact" have been used in the past or are being used in our time. Somewhat old-fashioned, but not yet quite dead and gone is the appeal to Reason, the good old method of apologetics. The evangelist presents his message as trustworthy because it fits in with the highest insights of human reason. The most modern form of this appeal is to exploit the advertising value of the Christian faith of well-known scientists. A second point of contact, which is exceedingly common, is the desire for power to live. In this case the Gospel is often spoken of in terms of resources to be used for the attainment of our highest goals. A third one, closely related to the second, is to show how all human ways, of reason or of will, are really blind alleys in order to show up the gap in human life which only Christ can fill, or the key-hole into which only the key of the Gospel will fit.

The trouble with *all these points of contact* is however this, that they succeed in giving the impression that God exists for men rather than men for God. God in calling us does not so much answer our old questions, but asks us *new* questions. The Gospel is not true *because* it fits our need, but our needs are true needs if they fit in with the Gospel.

There is therefore no ready-made theory of a general point of contact. There is no clever human strategy which will produce

infallible results. In real evangelism God speaks a *new* word, which puts man before *new* questions. And God's word cannot be measured by any outside standard. It is not true because it fits in with this or that in man. It is not false because it goes against this or that in man. It is true because it is God's word. "Man is not the starting point but the goal of the gospel." (Maury).

6. *Evangelisation must, however, aim at men of flesh and blood in the concrete circumstances of their actual existence.* But if we may not *start* from a point of contact outside the Gospel itself, we may certainly *aim* at the real people before us and relate the message to their life. Instead of showing, that this Gospel may be of use to carry out such life-plan, as men work out for themselves, we must show how this Gospel will make for a fundamental change of direction and point out the concrete steps which are involved.

This directness of evangelism cannot be expressed more clearly than in the phrase of Pascal : "*Il s'agit de vous*", (This has to do with *yourself*). That is to say this is a "person to person call", which you cannot pass on to your colleague or neighbour. This is not an interesting theory to be added to the collection. This is not something to be thought or to be done. This is an attack on the very foundations of your existence, something to be. It is not the evangelist who puts you in this unpleasant position in which you have to make up your mind. It is Christ Himself. "It is uncharitable to touch people lightly, as if we did not know why they come to us", says Karl Barth. But Pascal continues, "*et de votre tout*", (and with all of your life). "God does not speak to us about the one half per cent of our life spent piously, but about the 99 and one half per cent which forms our daily life", said a student leader. And it is certain that the 99 and one half per cent does not only consist of individual questions but equally of social, national, cultural problems. Evangelising does not therefore aim merely at an abstract "inner" life but at man as a whole, including his intellectual perplexity, his political passion, his social need. Evangelising students means to take their concrete existence as students seriously; that is not to forget their specific task in the world and to proclaim God's reign over their minds as well as over their souls or bodies. On this point, especially, we must hold on to the lessons which we have learned during the last twenty years. Our evangelism may never become an escape from our specific task as Christian students.

7. *In the forms and methods of evangelism we must go as far as possible to meet students on their own ground.* While we cannot be too jealous of the purity and clarity of the contents of the evangelistic

message, we can hardly be too liberal with regard to its forms. This applies first of all to the *places* where evangelistic campaigns are held. They should have as many "secular" and as few "Christian" associations attached to them as possible. Evangelising is not the holding of a Christian reception in a Church or S.C.M. building, but rather to go out into "the world", to student-clubs, fraternity houses, cafés or what not.

For similar reasons evangelism to students today demands the use of a most unpius language. Almost nothing can be taken for granted in the way of knowledge of the Bible. The great classical terms of Christian faith must therefore be paraphrased in simpler language. This forces the evangelist to speak concretely and definitely. Again with regard to programme the non-Christian group must be constantly kept in mind, not in order to leave out central emphases of the gospel but rather to use phraseology which will convince them that their "*res agitur*", that it is all meant *for them*. If at all possible laymen should be used to a very large extent, for they are "ordinary people" and not "paid to preach this stuff". The programme must therefore at the same time give the substance of Christianity and put that in the setting of the actual world in which students live. We must show that to be a Christian means to see things as they are, and our analyses of the present situation ought therefore to be as well prepared as the presentation of the positive message. Moreover a very full opportunity ought to be given for discussion, by which is meant not only questions but also contradiction and opposition. To close the meeting as soon as the evangelists have said their say is too much like shooting from a bullet-proof trench and too little like identifying oneself with the message. Better to have ourselves confused by clever opponents than not to have exposed ourselves at all. Special groups for continued questioning or discussion in the afternoon have been found useful.

8. "*We are not responsible for the results but for the faithfulness and thoroughness of our work*", (John R. Mott). If we are convinced that we do not bring a message of our own making but the Gospel of God, it is not difficult to leave the results to Him. That means that we should not worry too much about numbers — for how do we know how, where and when the seed will grow up? We are not able to judge according to the economy of the Kingdom, the only adequate standard to judge by. Again it means that we should not force results for certain very human purposes, high or low, not even for increasing the membership of the Student Christian Movement. If we dare become messengers for God, we should refrain from the

impertinence of expecting God's word to meet our little special wishes.

Leaving the results in the hands of God does not, however, mean indifference as to whether something happens or not. If we do not count the noses of the converted, we should even less become so afraid of the visible and tangible that we make results almost impossible. It is, therefore, our duty to follow up our evangelisation with a great deal of personal work. On this point, especially, we ought to re-discover the "*charisma*" of the founders of the Federation, of a man like Henry Drummond who spent his life in what he called "aiming at units".

* * *

To whom does this challenge come ? Are all of us called to be evangelists ? Or is it a matter for a few gifted leaders ? It is clear that only those who have heard the message can pass it on. But it is also evident, that this message is of such explosive and dynamic character that those who have really heard it live under a strong compulsion to speak out. Whether we have gifts is a secondary matter. If we cannot climb on platforms to speak to crowds, we can at least distribute handbills or speak to our colleagues in the laboratory. The great question is whether we will respond to that Call which we have actually heard.

V. 't H.

THE EDITOR'S TRAVEL DIARY

Following up the Java Conference.

Those two weeks after the Java Conference were really a continuation of the meetings on a Java-wide scale. So many delegates moved about in order to carry something of the inspiration of Tjiterap to the schools and Churches of Java, that one could hardly enter a train on the main line without coming across familiar faces. The Javanese were not slow to respond. They appreciated the fact that in these few days they could gain a more concentrated impression of and establish more living contacts with their fellow-Christians from their own part of the world than they would otherwise in years. Although some cities had arranged for delegates' meetings on five successive evenings, there was always an eager audience keen to hear more about problems and victories of the Christian movements in India, Burma, China and Japan. At the time of writing — fully two months after the conference — I find the pupils of the schools of Djocja, Solo and Probolinggo still talking about their new friends from China and India. And the Burmese influence has left deep traces. The negro-spirituals, which have found their way from the Southern States of the U.S.A. via a Federation meeting in India (Mysore) to Burma, have now come to Java to stay. And the simple, evangelistic message which the Burmese brought has touched deep, hidden strings in the Javanese soul with its natural leaning toward the mystical. Though lecturing does not often give opportunities for learning, I learned much from one experience in that period, namely, that East and West do not only differ psychologically but also chronologically. In one of the normal colleges I had spoken about movements among students today and I had insisted on the anti-individualistic and "primitive" tendencies which are so noticeable in Europe. But when it came to discussion, I discovered that I had succeeded in baffling rather than in enlightening the students. For here were young men and women from all parts of the Archipelago — most of them from a background in which the "adat", the age-old system of social rules and unwritten laws, binding on each member of the group, made every single move toward individual action and self-expression a tragic struggle — so that the very ideals now despised in the West were here still slogans of revolt, of hope for the future, of God's Will for the individual and the nation. Could western youth — so they asked — throw away so carelessly the treasures for which their ancestors, long ago, and their eastern contemporaries today were giving their lives? An excellent

lesson in the relativity of temporary goals and an excellent warning against an overestimation of our new western ideologies !

Intermezzo

I had hoped that this diary might have jumped from Java to China and Japan, but "force majeure", located in a voice which simply went on strike, prevented me from accompanying Francis Miller and Jean Gastambide to the Far East. About the month of October a travel diary may keep as silent as its author was during that month, for travels were confined to hikes through savannah-fields and tea-plantations. The month of November, however, was full of new experiences, for it brought a fascinating visit to Bali and closer contact with Java.

Bali

In the journalese of magazine-articles and folders of tourist-agencies Bali is called "the last paradise". The expression is revealing, for it betrays the growing aversion of western man from his own civilisation and his nostalgia for a simpler, less mechanical life. Bali offers him the spectacle of something lost long ago in the West: a culture — such as Greece must have had in its best days and the Middle-Ages in another way — in which the whole population shares naturally, in which life is not yet "departmentalised" and specialised. Bali-dances, Bali-music, Bali-sculpture, Bali-handicraft and Bali-festivals, all these grow out of a socio-religious community-life, which makes us understand the original and true function of art and beauty. How silly our concerts, our museums, our dancing exhibitions, if we compare them with a festival before a Balinese temple in which all crafts cooperate to give one common, organic expression to the creative powers of a whole nation. The immense banyan-trees, the naked little children, the dogs and pigs belong in the picture together with the graceful harmony of the dancing, the melodious monotony of the gamelon and the gorgeous colours of sarongs and flowers. And when, on Balinese New Year, one finds all villages gaily decorated with bamboo-gates in the most artistic designs and women proceed majestically to the temples, carrying fruits and flowers on their heads, one wonders if one has not stepped out of one's own time into an age without "progress", without "literature", without "ideology", an age in which life is rooted in reality and not cut in pieces covered up or smothered. Bali is, of course, by no means "paradise". Its people are often cruel; there is exploitation, there is lack of consideration for the physically and economically weak. And

its life is shot through with fear of demonic forces. It is certain that Christianity can bring to it a great liberation and a renewal of its too often external religious life. But still, one can understand that many oppose the coming of missions to Bali, because they are afraid that missions will bring western "déracinement" and undermine the genuineness of Balinese culture. Here there is a great and unique challenge to missions to bring Bali the Gospel which it needs, to deepen its life and to cleanse it from its obsession with a magic world of evil spirits, but at the same time to refrain from importing the unreality of western civilisation. It is, therefore, a blessing that the future of Christianity in Bali rests largely in the hands of Dr. Kraemer with his colleagues of the Javanese Christian Church, who are deeply conscious of the shortcomings of the traditional missionary methods and who, while preaching Christ, will not fail to save all that is sound and beautiful in Balinese culture.

Voices from Java on the Java Conference.

Before leaving Java I had opportunity to meet again with various groups of the Java Student Christian Movement. There were discussions about the political situation which made me very conscious of the tragedy of colonial relationships and of the sins of omission and commission of my own nation. And there were occasions to discuss the effect of the Java Conference, which I can perhaps best reproduce by quoting from various articles and letters, written by conference delegates from Indonesia. The dominating note, which runs through all these documents, is well expressed in these lines: "I have felt during the whole conference that God was with us, that our coming together was not meaningless, that we had not gathered for a good time together, but rather in order to try to understand God's Will. And God has allowed us to find Him. I have felt the reality of God in Christ at the conference as never before."

But just because of this sense of reality many have felt that they were put before a tremendous and inevitable choice. "Before the conference I had always thought that God must first deliver me from many problems before I would be able to give myself to the cause of the movement. But I have now come to the conclusion that I must first lose myself before I can receive any blessing from God. Faith must come before religious experience". Not all have been able to reply affirmatively to the divine invitation. "The conference has taught me that I must say yes or no — but I cannot choose at this moment. And still I cannot be silent about the conference because it has become a part of my life. Small rays of light came to me, which became clearer and clearer as the conference went on. All this shall remain engraved in our hearts. Those who wait

upon the Lord shall renew their strength". Thus the conference has become a new point of departure for the movement as a whole. That a few have left, because they could not honestly accept the claim which was made on their lives, is the natural counterpart of the fact that for many others matters were brought to a head. And the Federation has become real. "What happened to our pretention that Christ belongs only to us, to our group, our race, our nation? It is now clear to us that the Saviour and His message is for all races, all nations, all men. We must break down the spiritual barriers, which have grown up between ourselves and our neighbours."

Singapore.

Singapore is not only the city where western finance and military power display their desire for domination of Asia most openly. It is also the meeting-place of the great nations of Asia. Chinese, Indian, Japanese and Indonesian races, religions and cultures produce together a complex and chaotic but immensely colourful and varied spectacle. Thus Singapore is a strategic centre from every point of view — not in the last place from the point of view of the Federation. While the number of students in Raffles College and Medical College is not large, (for the government is forced to restrict the number of students in view of the present shortage of suitable places for college graduates) their quality as well as their opportunity for interracial and international contacts makes them ideally suited for sharing in responsibility for the Federation's task in the East.

If one meets with the group which has just been formed in Singapore, partly Chinese, partly Indian, while their advisers and senior friends are former members of the Indian, Chinese, Australian, American and British movements, one cannot help speculating about the destiny of this small but promising movement. Will it not some day become the link between the Far East and the Middle East? It is significant that the same Java Conference, which did so much to lay the foundations for closer cooperation and more interchange of life between the Asiatic movements, has also provided the inspiration for the formation of this movement. Since the beginnings have been so encouraging and since there seems to be such an obvious need for a young, international and interdenominational Christian body, we may well hope that the first Asiatic movement to be accepted in the Federation fellowship after the Java movement will be that of Malaya.

V. 't H.

BOOK REVIEWS

THE STORY OF THE STUDENT CHRISTIAN MOVEMENT. Tissington Tatlow, M.A., D.D. Student Christian Movement Press, London. 12s. 6d.

"A survey of its history and ideals by the man who has been at the heart of its thought and life for practically the whole period of its existence. Many well-known personalities appear in its pages. The book deals not only with the internal growth of the Student Movement, but also with its far-reaching influence upon the outer world in such questions as foreign missionary enterprise, religious education, Christian reunion, social problems and international relations."

No better description could be given of the contents than the above statement on the cover of the book. It is left to me to say why Federation friends and leaders in every nation should read it, put it in their libraries and see that others get the chance to study it.

No such book will probably ever be written again! — In no other movement has one man maintained his connection with it for over thirty-five years; watching, weighing, observing, philosophising and putting his experience on record. Dr. Mott has remained in close touch with the American Student Movement, but not in its active, continuous service as has "T" in the British Movement. Other movements have completely changed their leadership again and again, or have undergone revolutionary reorganisations. "T" has known the British Movement personally through its whole existence, save for a few short years before he took office. We have here the one complete history of a National Student Movement ever likely to be written.

It is a store-house of Federation information! — The Student Movement made "T" an internationalist, and he looks on every Student Movement problem and event through Federation eyes. Whether he writes of relation to the Church, Oecumenism, Reunion, War and Peace, Famine Relief, or Social problems, Federation relations and experience influence his thoughts. Read the book and see if you do not learn something about your own Movement which you have never known before.

It is a store-house of information and experience on Student Movement problems. — At different points in its history, the same problems

surge up in every Movement. To whatever nation you belong you find that British experience, whether by way of example or warning, will have something to teach, it may be concerning relations to the national Church, or the religious education of students, or student evangelisation, or the securing of volunteers for the ministry or the mission field, or relations with governments, or work amongst foreign students. It is all there to be thought through and adapted to the needs of other lands.

It is a Portrait Gallery of Friends. — You will find there the pictures of friends you know, and many friends that you should learn to know. "T", their friend, uses his pen to etch unerring pictures — or if they err, they err through love. You will learn to know men and women of many nations and races, and many ways of life : — John R. Mott, Archbishop Davidson of Canterbury, Donald Fraser, T. Z. Koo, K. T. Paul, S. K. Datta, Douglas Thornton, Temple Gairdner, Zoe Fairfield, Winifred Sedgwick, Robert Wilder, Max Yergan, Charles Grauss of France, Paul Humburg of Germany, Herman Rutgers of Holland, are but a few amongst a glorious fellowship, into which this book calls you. In the friendship of these men and women, you will learn something of their life in God and the secret of their power to help. First and last, its message is : *Let us thank God and take courage !*

R. R.

FOR THE KINGDOM OF GOD. Richard Roberts. *Student Christian Movement Press*, London. 2s.

"Perhaps the world needs nothing so much today as a 'Youth Movement' which will endeavour to translate the mind and spirit of Jesus Christ into human relations on every plane and in every part of life. Such a movement might well change the face of the world; and in such a movement students are the natural leaders". That is the conviction underlying this book, which owes its freshness and directness of appeal to the fact that it consists of a series of addresses originally delivered to Canadian students. Not a little of its charm lies in its really illuminating illustrations. It is written by one who is a master of his craft, and much more besides.

There are five sections in the book. In the first section, *Wanted-Direction*, the chaos of the modern world is traced back to the moral and spiritual disintegration which follow upon our undue preoccupation with *ourselves* as our own end in life. Science cannot re-direct us. There is only One Who can.

In the second section, the question : *What is the matter with human nature ?* is answered thus : it is unfulfilled ; " Man is an incarnate want, an embodied hunger " ; and this *malaise* is a rumour of eternity. It is perverted also ; man has tried to satisfy his ultimate want in wrong ways. So the first thing for us is to repent, and so to turn our backs on our sins.

The third section answers the question : *Why Jesus ?* by portraying the integrity of His Life, which culminates in the " everlasting splendour of the Cross — this spectacle of a love that would not let go of man, and a faith that would not let go of God ; and that in the face of all resistances and assaults that faith and love have to encounter in this perverse human world ".

The fourth section : *Looking unto Jesus*, sets Him forth as showing us what God is and what man may be, and tells how we may fulfil our destiny by keeping and staying the course of our life, looking to Him, and so growing like Him.

The final section deals with the *Present Task*. The task of reconstructing this ruined world can be carried out only by those of us who are young enough not to have had our creative power shattered by the war. And our immediate business is to lay the spiritual and moral basis of a new society. " It is of the very essence of the Christian experience that there is, organic to it, a vision of a Beloved Community which is always crying out to man, Create me ! Create me ! "

The four cardinal principles involved in this task are those which have been ignored or denied by all the forces of self-interest. They are : reverence for personality ; respect for truth ; the spiritual unity of mankind ; the practice of love — " not a flickering and wayward emotion, but the energy of a steadfast will bent on creating fellowship ". It is our task to help to create " a society of friends as wide as the world and as enduring as time ".

One of the illustrations sums all this up. A Russian youth, answering at a court for his refusal to undertake military service, pleaded his own case, and defended himself by quoting passages from the Gospels. The judge said to him, " But, my son, that is the Kingdom of Heaven, and it has not come yet." The youth replied, " Your honour, it may not have come for you ; *but it has come for me.*" Is not the definition of the true Christian man just that — he is the man for whom the Kingdom of Heaven has come, and who lives in it now ?

D.G.M.P.

Beyond the Preface

MORALITY ON TRIAL. Hugh Martin. Student Christian Movement Press, London. 3s. 6d.

It was inevitable that a book like Lippmann's, *A Preface to Morals*, and the mood it represents should have put Christian moralists on their mettle. The strength of the *Preface* was its ruthless sincerity and its devastating destructiveness of illusion and "conventional" belief. Its weakness was self-confessed. It was a preface. It did not pretend to be chapters one, two, three and so on. It only claimed to clear the ground for unprejudiced observation of moral phenomena, and straight thinking about it.

Hugh Martin is more ambitious on a modest scale. He has written, with his well known skill as publicist, an "unpretentious book" on ethics within the compass of 150 pages. But if modest in size and form, the little book makes a great claim, because it sets out, not only to "justify morality", but to demonstrate that Christian morality holds the key to the good life, here and now. Furthermore that Christian morality stands or falls with Christian belief.

Hugh Martin is very successful in showing that Christian morality derives from Christian character, which implies in turn, the acceptance of values taught and especially lived by Jesus. But when he is dealing with the two issues he has singled out for special treatment (i.e., 'The Christian use of Sunday' and 'the Relations of Men and Women') he does not hesitate to condemn unequivocally certain attitudes that have often characterised the conduct of professing Christians. "There is", he says, (page 75) "at least no trace in the New Testament of what we may call Sabbatarianism". Or again (p. 117)... "religion has too often degraded sex as unclean and unspiritual, an evil thing to be repressed. It has sought to exalt the spiritual by degrading the bodily".

His major theme is that true morality springs from the constraints of Christian values (notably the love relationship of true affection and of respect for personality) and not from the restraints of moral codes; though he rightly warns us against a too easy neglect of traditional standards, and suggests that in the explosive domain of sex ordinary mortals will be wise to be guided by rules, since "rules help us to tide over our periods of stress — and most of us, as we look back, are thankful for the restraint of its (society's) bonds".

Obviously Hugh Martin is himself impregnated with much of the modern scientific temper. His basic appeal is to reason. "It is no good", he says, "appealing to the authority of the Church

or quoting texts. A reason must be given that will satisfy mind and conscience if old ways are to be justified " (p. 15). At times the apologist for Christian morals appears to have gone right over to the pragmatists as when, for example, he says, (p. 139) " If one must not do evil that good may come, equally one ought not to do good if evil will result. It would not then be good ". From which it would seem to follow, that good and evil are not predicated by authority, but are to be measured by cumulative human experience.

But, at other times, it is clear that the author still retains the orthodox Christian belief in the authority of a specially " revealed " religion. " God's will is to be obeyed ", he argues, (p. 21) " not *just* because it is the fiat of our Creator — creation in itself conveys no moral claim — but because what he wills is right. He wills it because it is right ; it is not right *only* because He wills it."

The italics are mine to point the evident assumption that there is, after all, an *authoritative* religion and morality for man, but that it is *also* subject to the check of the collective human mind and conscience.

Dare I say that this seems to me to be characteristic of a good deal of modern Christianity which, unlike the uncompromising supernaturalism of a Barth, wishes to retain the " orthodox " conception of a *unique and final* revelation in history, coupled with the " modernist " view that in the last analysis the human mind and conscience will be judge of the good life.

This *via media* is very persuasively advanced by Hugh Martin, who seems to have convinced himself (see p. 131) that what God " proclaims through His prophets, and especially through Jesus Christ, is not contradictory to His revelation in nature ", though why other prophets than Jesus are brought in to complicate and enormously enlarge the assumption is not clear.

I have to confess, however, that *Morality on Trial*, despite its sanity and freshness, has not banished from my own mind the presentiment that science will force professing Christians to choose between an authoritarian " revealed " Christianity and a deistic Humanism that presently will itself add chapters to Lippmann's *Preface*.

B. P.

For Moderns Only

IS CHRISTIANITY TRUE? By C.E.M. Joad and Arnold Lunn. Lippincoll, Philadelphia. \$2.50.

It is a novel experience to derive hugh enjoyment from instead of being bored by a modern book dealing with the dogmas of the Christian faith. Expecting at most to receive a certain amount of intellectual stimulus from the controversy between Messrs. Joad and Lunn, I found myself after the perusal of a few pages rapidly becoming fascinated, both by the method and by the content of the discussion. Mr. Joad uses the most subtle weapons of assault known to the "modern" intelligentsia. He points out the impossibility of reconciling the Christian God with the cruelties of the world which he is supposed to have created. He accuses Christianity of having introduced more inhumanity than humanity, more unhappiness than happiness into the life of man, and he ironically contrasts the Christian ideal of humility with his cocksureness and pride in knowing so much about the supernatural.

In reply to onslaughts of this kind the Christian community has for more than a generation been humiliated by the spectacle of some apologetic theological modernist, surrendering his arms in the name of Christ before even a blow had been exchanged. The strategy of the modernist, if one can call it a strategy, is to remove all grounds of serious conflict by assuring his agnostic opponent that all dogmas are merely symbols and that, consequently, there is not very much to believe anyway; and further, that if only they two could agree that they were both good fellows and wellwishers of the human race, life would be so pleasant and God, if there was a God, could look after himself.

Not so with Mr. Lunn. There is nothing apologetic about him. He rushes to the counter-attack with God-confident assurance. Instead of trying to pacify his opponent with symbols he flays him with dogmas. Instead of asking Mr. Joad to reflect upon the beautiful ideal of the "championship of personality" as the goal of the Christian Church, he hurls at him the fact of the Resurrection, and the significant thing is that Mr. Joad is far more impressed than he would have been by the "championship of personality".

The intelligent Protestant has for some years been suffering under the delusion, that his faith would benefit by securing a minimum of agreement with the devotees of other faiths or of no faith. This is the basic fallacy of the *American Layman's Report*. The inevitable result is that faith, in the Christian sense, progressively disappears in this process. Mr. Lunn has boldly discarded this suicidal attitude

and has adopted in its place the strategy of asserting the maximum realities at the heart of the Christian faith, with which the agnostic must reckon if he is to maintain his intellectual integrity. It is a novel and refreshing experience for the Christian to observe that, by adopting this new strategy, his champion not only holds his own, but actually acquires an advantage over his opponent — an advantage both in brilliance and in substance which Mr. Joad is generous enough to recognise on several occasions.

Perhaps it is Mr. Lunn's movement toward Rome which helps to account for the high spirit and deadly effectiveness which characterizes his argument. I understand that since this book was published he has become a member of the Roman Church. Whatever his confession may be, we can all thank God for him.

I suppose that Mr. Joad (Professor of Moral Philosophy at Oxford) may be taken as one of the best examples of a "modern" intellectual. The vast majority of the younger instructors and professors in many universities would pride themselves on membership in the Joad fraternity. They are more difficult to deal with than Mr. Joad because they are more provincial, less intelligent and even more ignorant of the cultural background of modern civilization. Mr. Lunn's strategy is exactly what is needed to meet them on the issue of the Christian faith and it is to be hoped that it will shortly be employed by Christian apologists in many other countries.

F. P. M.

Books Received

From Student Christian Movement Press, London:

THE HOPE OF THE WORLD. H. E. Fosdick, Author of "The Meaning of Prayer". 6s. net.

THROUGH THE CHRISTIAN YEAR; POEMS OLD AND NEW. Arranged by G. F. Bradby and J. W. Hunkin. 3s. net.

INTERCESSION; THE SHARING OF THE CROSS. Charles Gardner, Muriel G. E. Harris, Eleanor McDougall, Michael Wood, Annie H. Small. 1s. net.

ON THE ROAD IN MADAGASCAR. A. M. Chirgwin, M.A. 2s. 6d. net.

TALES FROM THE OLD TESTAMENT. H. W. Fox, Author of "The Child's Approach to Religion". 3s. 6d. net.

From other publishers:

WITH CHRIST IN SOVIET RUSSIA. A Russian Christian's Personal Experiences of the Power of the Gospel in Freedom and in Prison. Vladimir Ph. Martzinkovski; Mount Carmel, Haifa, Palestine. This book can be obtained in the U.S.A. from *American European Fellowship*, 1213 North Franklin Street, Philadelphia: in England from *Russian Missionary Society*, 43, Newington Butts, London S.E. 11., or *The Kingsgate Press*, 4 Southampton Row, London W.C. 1. Price Cloth bound \$1.00 or in England 4s.; Paper covered \$0.75 or in England 3s.

THE STRUCTURE OF PRIVATE INTERNATIONAL ORGANIZATIONS. Lyman Cromwell White. *George S. Ferguson Company*, 15 North Seventh Street, Philadelphia, Pa.

VON GEIST UND LIEBE ein Bilderbuch aus dem Leben. Adolf Keller. *Leopold Klotz Verlag*, Gotha. *Wanderer Verlag*, Zürich. Cloth bound Swiss frs. 7.25.

DIE NEUE SCHÖPFUNG. Predigten von Alfred de Quervain. *Verlag der niederl. reform. Gemeinde Elberfeld*. Price 80 Pfennig.

ACHT ARTIKEL EVANGELISCHER LEHRE; um der gegenwärtigen Irrlehre willen den Verirrten zur Weisung, den Angefochtenen zum Trost, bekannt auf dem Grunde der Heiligen Schrift. *Furche Verlag*, Berlin. Price 40 Pfg. Dieses Bekenntnis wurde im Auftrag einiger Pfarrer verfasst von Heinrich Vogel und sodann von den Endesunterzeichneten auf seine Schriftgemässheit überprüft und unterschrieben.

HERMANN BEZZEL ALS ERZIEHER; Zielweisend für das Erziehungsproblem, von Johannes Rupprecht. *Verlag Paul Müller*. München.

ERWACHENDER FRAUENWILLE. Hans Pförtner. *Verlag Paul Müller*, München 15 Pfg.

GUT REGIMENT. Allen Deutschen zum Geleit. Worte von Martin Luther, Auswahl Hans Pfortner. *Verlag Paul Müller*, München. 15 Pfg.

MENSCHENFÜHRUNG; über Individual-Psychologie und Seelsorge, Lic. Ernst Jahn. *Verlag Paul Müller*, München.

Notes on Contributors and Articles

Editorial Note

We had hoped to include in this number articles on the life and specific problems of women students in China and the U.S.A. However, to our regret, we have not received them in time !

SUZANNE DE DIETRICH is Vice-Chairman of the French S.C.M. and a member of the Executive Committee of the Federation. She was formerly Vice-Chairman of the Federation.

THEODORA MACLAGAN is member of the World's Y.W.C.A. staff at Geneva.

HENRIETTE BODDAERT is the wife of the General Secretary of an international student movement.

MAGDALENE VON TILING, Doctor of Theology, is President of the Federation of Evangelical Women's Associations of Germany. She is well-known as a writer of books on educational questions (i.e., "Die Grundlagen pädagogischen Denkens", and others).

ISABEL G.H. WILSON, Doctor of Medicine, is engaged in psychiatric work, she has written a physiology book for children and a psychology book for nurses.

HELEN HILL has published in the U.S.A. many important books and essays on international and social questions. She is, in collaboration with Francis P. Miller, author of "The Giant of the Western World".

ERNA PATZELT is Professor at the "Seminar für Wirtschafts- und Kulturgeschichte" of Vienna University and one of the prominent leaders of the International Federation of University Women.

SONJA EHRLWALL is member of the Swedish S.C.M. She has been active as a teacher and is now a student of Theology.

LOTTE LEITMEIER, Doctor of Law and student of Theology, is leader of the Austrian Movement (Catholic group of Vienna). She has attended many Federation Conferences (South Eastern European Leaders' Conference and Ecumenical Retreats).

RUTH ROUSE, as all of our readers know, was first Woman Traveling Secretary of the Federation, after having been Travelling Secretary of the British and Canadian Movements and also of the Student Y.W.C.A. in the United States. Like Dr. Mott she is closely connected with the whole history of the Federation. She is since 1925 Assistant Secretary of the Missionary Council of National Assembly of Church of England.

SARAH CHAKKO is student of Isabella Thoburn College, Lucknow, North India.

DENISE GRUNEWALD is member of the French S.C.M. and student of Paris and Strasbourg.

JEAN GASTAMBIDE is former Secretary of School Boys' Work in France. He accompanied Francis Miller, after the Java Conference, on his trip to Japan and China.

The writers of the book reviews are Ruth Rouse ; Denzil Patrick of the British Movement ; Bertram Pickard, International Secretary of the Society of Friends, Geneva and member of Advisory Committee of " The Student World ", and Francis P. Miller.

The 1934 Programme of THE STUDENT WORLD

First Quarter :

Women Students 1933

Women Students face new problems, in some countries because the success of the emancipation movement has not brought the hoped-for fulfilment, in other countries because new political philosophies restrict their opportunities for self-expression.

Second Quarter :

What Shall we Think of the Bible ?

The Bible is simple, but we are far from simple. In order to discover that it is essentially " a letter from God with our personal address on it " (Kierkegaard), we must work our way through the difficulties of higher criticism and other fields of modern thought.

Third Quarter :

Eastern Orthodox Nations

The annual survey-number will give a description of the religious situation and of student life and thought in the nations where the historic Eastern Churches predominate. It will call attention to the struggle between Christianity and militant atheism, which is being fought out there, as well as to the many signs of renaissance and new vitality in Orthodoxy.

Fourth Quarter :

The Call of Revolution

Since a considerable proportion of the student body in all parts of the world is either seriously concerned or superficially flirting with the idea of revolution, *The Student World* will make an attempt to analyse the different forms of the *mystique* of revolution and evaluate these in the light of the Christian message.